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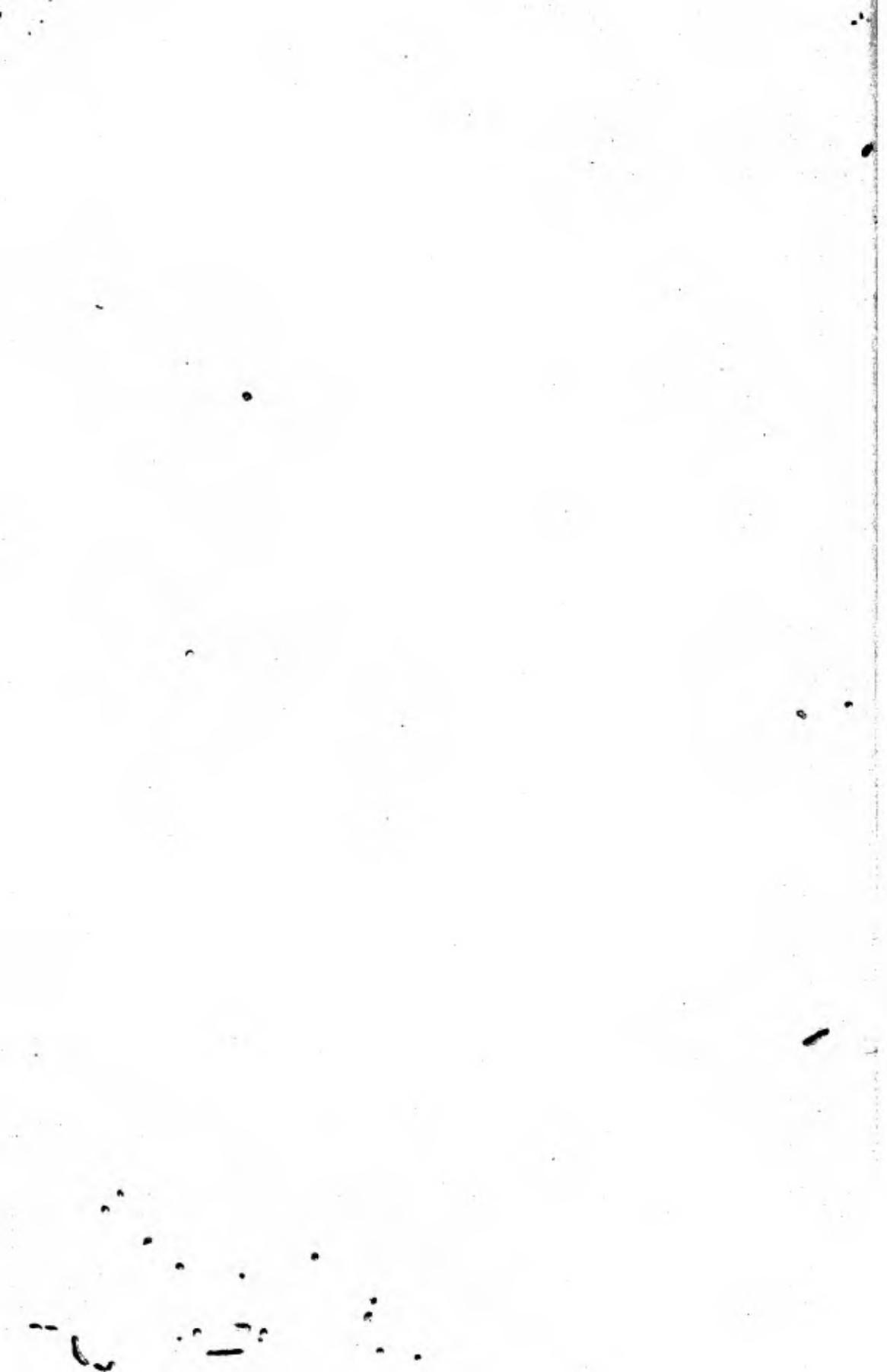
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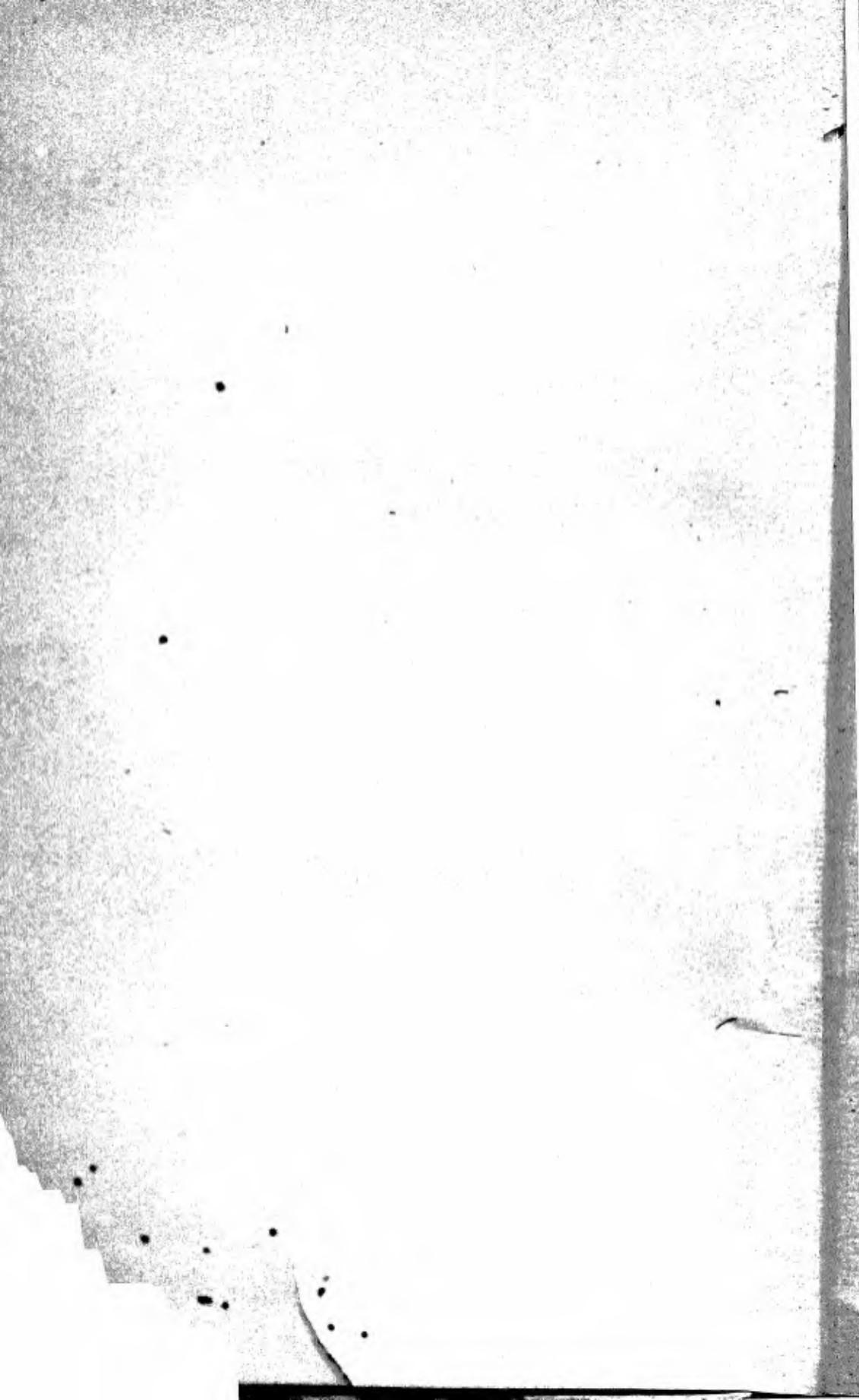
CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE
SUPERVISION OF
E. DENISON ROSS, PH.D.

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Vol. I





Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE
4493



PERSIAN POETS

FIRDAUSI TO HAFIZ

Vol. I

Prepared by

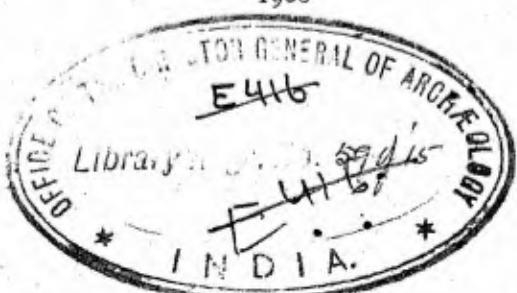
MAULAVI ABDUL MUQTADIR.

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CALCUTTA
THE BENGAL SECRETARIAT BOOK DEPÔT

1908



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PREFACE.

THE present volume constitutes the first instalment of the series of volumes which are to contain a complete and descriptive catalogue of the Arabic and Persian Manuscripts preserved in the Oriental Public Library at Bankipore.

The Library owes its origin to Maulavi Muhammad Bakhsh Khan, who, at the time of his death in July 1876, left a collection of fourteen hundred volumes. In 1891, when the Library was opened to the public, it contained nearly four thousand manuscripts. The number of manuscripts is now upwards of six thousand. These subsequent additions are entirely due to Maulavi Muhammad Bakhsh's son, Khan Bahadur Maulavi Khuda Bakhsh Khan, C.I.E., to whom the Library in its present state owes its existence.

Not long after my arrival in India, in 1901, I had the privilege of visiting this Library with Lord Curzon. In view of the fact that this splendid collection was almost unknown in Europe, and not nearly so well known as it deserved to be among the learned Muhammadans of India, I had no difficulty in convincing so great a patron of learning as Lord Curzon of the imperative need of having the Library properly catalogued, and at His Excellency's desire the Government of Bengal undertook to provide funds for this purpose.

The next step of importance was to find eight men for the task and to train them in the European methods of cataloguing. I was fortunate enough to find among the Muhammadans studying in Calcutta two young men who seemed to me to possess the necessary qualifications and tastes: namely,

Maulavi Kamaluddin Ahmad for Arabic; and

Maulavi Abdul Muqtadir for Persian.

During the year 1904 these young students went through a regular course of training, during which they prepared a *catalogue raisonné* of the Arabic and Persian Manuscripts in the Calcutta Madrasah, which was published in 1905.

With the experience thus gained they proceeded to Bankipore and began their labours, Maulavi Kamaluddin taking up the Koranic Literature and Maulavi Abdul Muqtadir the Persian Poetry. At the end of two years Maulavi Kamaluddin, having accepted the important post of Superintendent of the Chittagong Madrasah, was obliged to give up his cataloguing work, and his place was taken by Maulavi Azimuddin Ahmad, who since his appointment has been chiefly occupied with the Arabic works on Medicine, of which the Library possesses a very fine Collection of MSS., second only to that of the Rampur Library.

Critics may possibly point out that a great many details contained in the present catalogue are sufficiently well known to scholars to make anything beyond a reference to authorities unnecessary. It must however be borne in mind that this is the first large *catalogue raisonné* of Arabic and Persian Manuscripts ever published in India; and that it is consequently to serve as a work of reference and a model to all future compilers of catalogues in India. European catalogues are not easily procured in India, and when procured are often difficult for a man knowing no other European languages than English to consult.

In the biographical and bibliographical details given under each work the compiler has throughout endeavoured to use original sources

and to form independent views, and in this he has laid under contribution several rare biographical works which were unknown or inaccessible to his predecessors.

The whole catalogue of the Persian Poetry will probably occupy three volumes. The present volume deals with the poets from Firdausi to Hâfiż.

Among the many remarkable and interesting works which are noticed in this volume the following are specially worthy of attention :—

- 1.—A splendid copy of the Shah Namah (No. 1) which Alimardan Khan presented to the emperor Shah Jahan.
- 2.—A copy of the Rubâ'is of Sayfuddin Bakharzi (No. 56), of which no other copy is known.
- 3.—A splendid copy of the Haftband of Kashi (No. 114), notable for its superb calligraphy.
- 4.—A very old copy of the lyrical poems of Salman of Sawah, written thirty-three years after the poet's death (No. 147).
- 5.—A unique copy of the diwan of Ruknuddin Sâ'in (No. 149).
- 6.—A very valuable and interesting copy of the diwan of Hâfiż, from which the emperors Humâyûn and Jahângîr took omens, and on which they made notes with their own hands (No. 151).

While the present volume was being printed I was absent from India, and during that time Mr. J. A. Chapman very kindly supervised the work as it passed through the press.

I cannot in this place refrain from saying a few words in praise of the compiler of this volume. Maulavi Muqtadir has risen to the height of his task by sheer devotion and energy, coupled with a scholarly instinct such as is rarely met with among Muhammadans. In fact, I think that the present volume with all its shortcomings

represents a higher level of scholarship than has hitherto been reached in modern literary research in India, at any rate as far as concerns Islamic studies. It marks a new epoch, and I trust it may be the forerunner of much more work of the same standard of excellence.

E. DENISON ROSS.

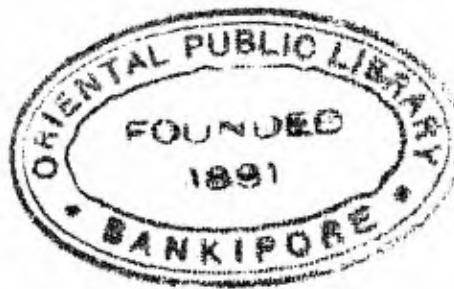
CALCUTTA, *April* 1908.

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PERSIAN MANUSCRIPTS.

No. I.

fol. 612; lines 25; size 16 × 10; 10½ × 5½.

شاهنامه

SHÂH NÂMAH.

BY FIRDAUSI.

FIRDAUSI, with his full name ابو القاسم منصور الفردوسی الطوسي, the great epic poet, was born in Shâdâb, near Tûs, about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025, or A.H. 421 = A.D. 1030.

The earliest account of the poet is that given by Ahmad bin 'Umar-un-Nizâmi-ul-'Arâfi, of Samarqand, who visited the poet's tomb in A.H. 510 = A.D. 1116. (See Browne's translation of the Chahâr Maqâlah, published in J. R. A. S. 1900, pp. 77-84.)

For other notices of Firdausi's life see:—

Daulat Shâh, p. 54; Haft Iqlîm, fol. 209^b; Taqî Auhadî, fol. 541^b; Riyâd-us-Shu'arâ, fol. 298^b; Khazâna-i-Âmirah, fol. 277^a; Âtash Kadah, p. 122; Nashtar-i-Ishq, p. 1331; Makhzan-ul-Âgarâ'ib, fol. 596; Habib-us-Siyar, vol. ii. juz 4, p. 22; Turner Macan's edition of Shâh Nâmah, Cal. 1829; J. Mohl, Paris, 1838-1878; J. A. Vullers, 1876; Elliot, History of India, vol. iv. p. 190; Sprenger, Oude Catalogue, p. 405; Ouseley, Biographical Notices, pp. 54-99; W. Pertsch, p. 68; G. Flügel, i. p. 492; Hammer, Schöne Redekünste Persiens, p. 50; Wallenbourg, Notice sur le Schahnamé, Vienna, 1810; Görres, Heldenbuch von Iran, Berl. 1820; J. Atkinson, Soohrab, a poem, Calcutta, 1814, and the "Shah Nâmah of Firdausi," London, 1832; Starkenfel's,

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Kej-Kawus in Masenderan, Vienna, 1841; A. F. von Schack, Helden-sagen, 1851; and Ethé, Firdusi als Lyriker, Sitzungsberichte der Bayerischen Akademie, 1872, p. 275, and 1873, p. 623, and especially Nöldeke's 'Persische Studien II,' Sitzungsberichte der Kais. Acad. der Wissenschaften in Wien, 1892, vol. 128.

The work has been frequently lithographed and printed. See Ethé, India Office Lib. Cat., No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysangâr, and no copy in this library contains the older preface (anterior to the Bâysangâr recension) designated by Mohl (i. p. xv.) as "Préface No. II." (See Rieu, ii. p. 534^a; Ethé, India Office Lib. Cat., No. 860; W. Pertsch, Berlin Cat., p. 732.) This older preface has been translated by M. de Wallenbourg in his "Notice sur le Shahnamé," Vienna, 1810.

According to the present preface, it appears that separate records of the annals of the early Persian kings, preserved in the library of Yazdjird III., were by his order arranged into a complete history from the reign of Kyâmûrs, the first Persian king, down to the death of Khusrû Parwiz, that is, to A.H. 6 = A.D. 627, by one Dânishwar Dihqân, in Pahlawi. After the conquest of Persia, during the caliphate of 'Umar, this valuable history was carried off to Arabia. From there it travelled to different countries, and subsequently came into the hands of Ya'qûb Lays, in Khurâsân, who sent it to India. In A.H. 346 = A.D. 957 this history was translated into Persian by the order of Abû Mansûr-al-Mu'ammarî, and the account from Khusrû Parwiz to Yazdjird III. was added to it. One of the descendants of the Sasanian kings ordered Daqiqî to versify the work; but he had completed only one thousand verses when he was assassinated by one of his slaves. No further attempts were made till the reign of Sultan Mahmûd of Gaznî, who by some accident possessed a copy of the Persian version of this valuable history, out of which he selected seven stories and gave them to his seven court poets to versify, in order to decide which of them was the most competent person to turn the whole work into verse. 'Unsurî was adjudged the best, and was therefore ordered to begin the work, as Firdausi says:—

چنان رفت فرمان مالک رقاب
که نظم آورد عنصری این کتاب

Firdausi, who was in Tûs, hearing of the great work ordered by Mahmûd, determined to complete the work Daqiqî had left unfinished; but having no complete account of the early legends of Persia he was unable to carry out his plans, when one of his friends Muhammad Lashkari furnished him with the necessary annals. Having versified the battles of Duhâk and Faridûn, which became highly popular, he

went to Ġaznī. Here he met ‘Unṣūrī, ‘Asjādī and Farrukhī, whom he satisfied with his skill and learning, and was subsequently introduced into the court of Mahmūd, who was highly pleased with him and entrusted to him the composition of the *Shāh Nāmah*. The author of the *Chahār Maqālah* (*loc. cit.*) says that Firdausī completed the poem in Tūs, where it was transcribed in seven volumes by one ‘Alī Daylām. It is said that Mahmūd, who had promised Firdausī to give fifty thousand dirhams for the poem, being induced by some of his courtiers, offered the poet only twenty thousand dirhams. Thus bitterly disappointed Firdausī wrote a satire on Mahmūd, and went to Sipahbad Shīrzād, the ruler of Tabaristān, who tried to console Firdausī by pleading Mahmūd’s innocence, and expunged, with the exception of a few, the satirical verses. Subsequently Mahmūd sent his promised reward to Firdausī in Tūs, but it reached there at a moment when the corpse of the poet was being borne to the burial ground. The reward was then offered to the poet’s only daughter, who proudly declined to accept it.

This grand epic poem, containing sixty thousand verses, represents the National Legends of Persia, and was completed, as mentioned in the epilogue of this copy, in A.H. 400 = A.D. 1009. According to a rare epilogue in the copy noticed in Rieu ii., p. 535, and in Ethé, Ind. Office Lib. Cat., No. 878, the poem was completed in A.H. 389 = A.D. 999, and according to some verses of the same copy in Rieu even in A.H. 384 = A.D. 994.

بِنَامِ جَهَانِ دَاوَرْ كَرْدَگَار
زَهْجَرَسْ مُشَدَّهْ چَارْ صَدْ مَالْ بَار

after a labour of thirty-five years in the author’s eightieth year.

بِهِمِي مَالْ وَبِيجْ اَزْمَرَايِ مَسْبِنْ
بِسِي رَلْجِ بَرْدَمِ بَامِيدِ كَنجِ

Contents :—

fol. 1^b-13^a. The Bāysangarī preface

Beginning :—

اَفْتَاحْ مَسْخَنْ آنْ بِهِ كَنْدَ اَهْلَ كَمالْ
بِهِثَنَى مَلَكَ العَرْشِ خَدَى مَتَعَالْ

It should be noticed here that Kamál-i-Khujandí (d. A.H. 803 = A.D. 1400) begins his dīwān with this verse.

fol. 13^b. Begins the first half of the *Shāh Nāmah* :—

بِنَامِ خَداونَدِ جَانِ وَخَردِ
كَزَبِنِ بُورَ اَندِيشَهِ بِرْنَكَنْدَرِ

fol. 295^b. Begins the second half of the Shâh Nâmah :—

چو لہرامپ بنسست برلخت شاد

بے مشاہنشہی تاج برمز نهاد

After fol. 136 one folio, containing 41 verses, is missing.

After fol. 302 one folio, containing 55 verses, corresponding with the Macan's edition, vol. ii. pp. 1052-54, is missing.

After fol. 413, one folio containing 57 verses, corresponding with Macan's edition, vol. iii. pp. 1395-97, is missing.

After fol. 486 one folio, of 55 lines, corresponding with Macan's edition, vol. iii. pp. 1652-54, is also missing.

This copy contains about fifty thousand verses.

foll. 6^b, 13^b, 16^b, 36^a, 48^b, 81^b, 105^b, 114^a, 153^a, 168^a, 206^a, 226^b, 254^a, 284^a, 295^b, 296^c, 342^b, 380^b, 396^a, 435^a, 455^a, 468^a and 526^a, contain the most beautiful Persian miniatures painted in gold and colours.

Written in fine clear Nastâliq, within four gold-ruled columns, with two most sumptuous elaborately decorated 'unwâns in the beginning, and a double-page full size miniature, with exquisite borders, on foll. 295^b and 296^a. The last two pages are decorated throughout in gold headings, written in gold and coloured flowers.

The colophon is dated 17th Ramaḍân, A.H. 942.

مرشد الکاتب الشیرازی

On fol. 612^b, at the end, a note runs thus :—

علی مردانخان بروز ملازمت باعلیٰ حضرت کذرایدہ

which means "Ali Mardân Khân, on the day of interview, presented to A'la Hadrat" (Shâh Jahân). The appearance of this valuable and gorgeously decorated manuscript supports the above note.

'Ali Mardân Khân came to Delhi in A.D. 1637, and was made at different times governor of Kâbul and Kashmîr by the Emperor Shâh Jahân. He died on his way to Kashmîr on the 16th April, 1657, and was buried in Lâhûr.

No. 2.

foll. 538; lines 24; size $11\frac{3}{4} \times 9\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{2}$.

The same.

Another beautiful copy of the Shâh Nâmah with the preface of Mirzâ Bâysangâr, which begins as in the preceding copy on fol. 3^b.

The poem itself begins on 15^b as usual.

One folio, containing full-page illustration, is probably missing at the end, as the MS. opens with the folio marked 2.

Between foll. 276 and 277 several folios are wanting.

This copy of the *Shah Nâmah* contains about fifty-one thousand verses.

foll. 8^a, 18^a, 35^a, 64^b, 81^a, 104^a, 125^b, 142^b, 143^b, 170^a, 186^a, 211^b, 237^a, 263^a, 302^a, 315^b, 316^a, 347^b, 366^b, 380^b, 394^a, 413^a, 424^b, 448^a, 468^b, 500^a and 518^a contain fine Persian illustrations within light gold forest-scene ornamented borders.

Written in a perfect *Nasta'liq*, in four columns, with one gold and two ornamental rules, and adorned with two richly gilt and coloured and sumptuously designed full-page decorations on foll. 3^b-4^a, with the beginning of the preface in the centre written in gold on blue ground with floral decorations. A double-page 'unwâن on foll. 15^b-16^a. The headings are ornamented throughout. The MS. is preserved in the original old binding.

Not dated; apparently 15th century.

Scribe

شاه محمد الكاتب

No. 3.

foll. 601; lines 25; size 11 $\frac{3}{4}$ × 8 $\frac{1}{4}$; 9 $\frac{1}{4}$ × 6 $\frac{1}{4}$.

The same.

Another copy of the *Shah Nâmah*, with the preface of Bâysangar, together with an index of all the Persian kings from Kayûmûrş to Yazdijird described in the text.

foll. 1^b-11^a. The preface ending with the index.

foll. 11^b. Beginning of the poem, as usual.

fol. 200^b. Second daftâr, begins—

کنون کاریزمن بکویم ترا
بدان آب حکمت بشویم ترا

fol. 327^a. Third daftâr, begins—

چوکشتامپ را داد لهرامپ تخت
فروع آمد از تخت بریست رخت

fol. 476^a. Fourth daftar, begins—

بايران برزکان ایاموبدان
بکرد آمد و نامور بخدا

This copy contains nearly fifty thousand verses.

fol. 4^b and 14^b contain primitive pictures (mere daubs).

Spaces for pictures are left blank on foll. 17^a, 25^a, 42^b, 50^b, 55^b, 66^a, 92^b, 107^a, 134^a, 156^a, 164^a, 180^b, 200^b, 201^a, 215^b, 224^a, 245^b, 251^b, 254^a, 265^a, 307^b, 317^b, 323^a, 327^a, 387^a, 387^b, 372^a, 383^b, 385^a, 391^b, 400^a, 403^b, 407^b, 410^a, 414^a, 425^a, 435^b, 437^b, 439^b, 441^a, 450^b, 476^a, 503^b, 509^b, 513^a, 539^b, 576^a, 578^b, 587^b, 591^b, 598^a and 600^b.

Several spaces for headings are also left blank.

Dated 29th Shawwāl, A.H. 999.

Scribe كمال الدين بن ابراهيم

A copy of the Shāh Nāmah, written by this scribe's son Muḥammad Mun'im, dated A.H. 1021, is preserved in the British Museum. (See Rieu, Pers. Cat. p. 537^a.)

Written in good Nasta'liq within four gold-ruled columns.

Presented by
Shihâb-ud-Dîn Khân.

No. 4.

foll. 596; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The same.

Another copy of the Shâh Nâmah exactly the same as above.
fol. 1^b-11^a. Preface.

fol. 11^b. First daftar.

fol. 198^b. Second daftar.

fol. 322^b. Third daftar.

fol. 471^b. Fourth daftar.

The beginning of each daftar is identically the same as in the preceding copy.

Spaces for illustrations are left blank throughout.

^{15b} fol. 15^b contains a miniature.

Written by the above-named scribe in fine minute Nasta'liq, within four coloured columns with four decorated headings, one at the beginning of each daftār.

Dated 14th Sha'bān, A.H. 1008.

No. 5.

foll. 156; lines 25; size $12\frac{1}{2} \times 7\frac{1}{4}$; 9 x 5.

The same.

Another copy of the Shāh Nāmah, without any preface, complete in four separate volumes.

Vol. I. Begins with the usual initial line of the poem and ends with the account—

کشتن کیو نژادرا ازخون بهرام

foll. 14^a, 20^a, 24^b, 20^b, 46^a, 53^a, 58^a, 66^b, 69^b, 75^a and 89^b contain ordinary painted pictures, and foll. 109^b and 118^b contain uncoloured sketches.

No. 6.

foll. 122; lines and size same as above.

The same.

Vol. II. The second volume of the above.

Begins—

بنام خداوند خورشید و ماه
که دل را بیامش خرد داد راه

and ends with the account—

کفتار اندر آمدن باد و برف و هلاکت شدن پهلوانان

Spaces for illustrations are left blank on foll. 10^a, 17^a, 19^a, 35^a, 39^a, 43^b, 55^b, 67^b, 81^a, 94^a, 110^a and 113^a.

No. 7.

foll. 164; lines and size same as above.

The same.

Vol. III. The third volume of the above.

Begins with—

اغاز پادشاهی لهرامسپ

The initial line runs thus:—

چو لهرامسپ آکه مدد از کار شاه
ذ لشکر که بودند با او برآه

Ends with the account—

لیبری مددن روذکار بهرام

Spaces for pictures are left blank on foll. 6^a, 8^a, 18^b, 25^a, 31^a, 33^b, 37^b, 59^a, 61^b, 66^b, 79^b, 88^a, 96^b, 105^b, 111^b, 122^a, 130^b and 147^a.

No. 8.

foll. 137; lines and size same as above.

The same.

Vol. IV. The fourth volume of the above.

Begins with the account—

پادشاهی یزدکرد بهرام

The initial line runs thus:—

چو شد پادشاه جهان یزدکرد
میپاہ پراکنده راجمع کرد

Ends with—

درختنم کتاب کوید

Spaces for pictures are left blank on foll. 21^a, 27^a, 45^b, 65^b, 82^b, 85^a, 100^b, 109^b, 123^b and 134^b.

All the four volumes are written in one and the same fair Nasta'liq hand, within four gold-ruled columns. The first two pages of each volume are throughout decorated in gold with a beautiful 'unwān' in each.

Dated 22nd Ramadān, A.H. 1094.

No. 9.

foll. 552; lines 26; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

The same.

Another copy of the *Shāh Nāmah*, without any preface, divided into four daftars.

foll. 1^b-147^b. First daftar.

Begins—

پنام خداوند جان و خرد
که دل را ذ هرنیک و بد پرورد

foll. 147^b-148^a. Blank.

foll. 148^b-293^b. Second daftar.

Begins—

پنام خداوند خورشید و ماه
که دل را پنامش خرد داد راه

foll. 294^a. Blank.

foll. 294^b-440^b. Third daftar.

Begins—

چو لهراسب به نشست بر تخت داد
پشاھنیھی تاج بر مسر نهاد

foll. 441^a. Blank.

foll. 441^b-552^a. Fourth daftar.

Begins—

پنام خداوند خورشید و ماه
که دل را براھمش خرد داد راه

The first three lines of the fourth daftar are identical, with very slight differences, with the first three lines of the second daftar.

fol. 5^a contains a small miniature.

Spaces for pictures are left blank on foll. 4^b, 32^a, 43^a, 66^a, 73^a, 90^a, 106^a, 116^b, 139^a, 162^a, 170^a, 177^a, 187^a, 189^a, 190^b, 205^a, 212^a, 221^b, 222^b, 236^b, 249^b, 255^b, 267^b, 268^a, 274^b, 283^a, 291^b, 293^b, 298^b, 303^b, 313^a, 315^a, 319^a, 320^a, 320^b, 321^b, 332^b, 335^a, 347^a, 352^a, 354^b, 357^a, 364^a, 369^b, 370^a, 376^a, 381^b, 397^a, 441^b, 447^b, 463^a, 479^a, 487^b, 502^b, 519^b, 527^b, 541^a, and 547^a.

Written in modern fair Nastaliq, within fine gold and coloured columns, with a double page 'unwān' in the beginning, and three small 'unwāns', one at the beginning of each daftār.

Presented by

Sayyid Khurshid Nawāb.

No. 10.

foll. 423; lines 10; size 5 $\frac{3}{4}$ × 3 $\frac{3}{4}$; 4 $\frac{1}{4}$ × 2 $\frac{1}{2}$.

خلاصہ شاہنامہ

KHULĀSA-I-SHÂH NÂMAH.

An abridgement of Firdausi's Shâh Nâmah, with extracts from the poem, containing an account from Kayûmûrş to Ardashir.

توكل بیگ بن تولک بیگ
Beginning—

حمد بیغاپت و ثانی بی نهایت مرحضرت کبریا واجب
الوجود دیرا الخ

It is stated in the preface that in A.H. 1063 = A.D. 1652, during the reign of Shâh Jahân, Prince Dârâ Shikâh, the then governor of Kâbul, sent Tawakkul Beg as a chronicler to Gazni where he made this abridgement at the request of Shamshîr Khân, the governor.

For Shamshîr Khân's life see Maâşir-ul-Umarâ, vol. ii. fol. 65^a.

At the end an index of the names of the successors of Ardashir, together with an account of Firdausi's life is given.

This work is also known as Muntakhab-i-Shâh Nâmah, Târikh-i-Dilkushâ and Târikh-i-Shamshîr Khânî.

For other copies see Rieu, p. 539; Ethé, Bodl. Cat., col. 453; Ethé, India Office Lib. Cat., Nos. 888-890; Browne, Camb. Univ. Lib. Cat., p. 290; Portsch, Berlin, No. 708, etc.

The work has been translated by J. Atkinson, in the "Shahnamah of Firdausi," 1832, and is also mentioned in Stewarts' Cat., p. 20; Mohl's Preface, p. 79; Ouseley's Travels, vol. ii., p. 540, and Copenhagen Cat., p. 540.

The colophon runs thus:—

تمام شد . . . بتاریخ چهارم ربیع المرجب سنه هفت جلوس
ابد مانوس حسب الحکم . . . ابوالمظفر معین الدین محمد حالمگیر
ثانی پادشاه محمد فرج میر خازی

Scribe

دومست محمد

Written in fine Nasta'liq within gold grounds.

No. II.

foll. 135; lines 12; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

منتخب رام نراین

MUNTAKHAB-I-RÂM NARÂYAN.

Another abridgement of Firdausi's Shâh Nâmah by one Râm Narâyan. رام نراین

Beginning—

مشکرو میپامن نعمت و منت خدایرا
پرورد کار خلق و خداوند کبریا

It appears from the preface that Râm Narâyan was a native of Hajipûr, in Bihâr, and that his father Lachhmi Narâyan was a Peshkâr in the court of Shâhzâdah Muhammad Bidâr Bakht Bahâdur. Râm Narâyan completed this work in A.H. 1140 = A.D. 1727, during the reign of Muhammad Shâh Raushan Akhtar, A.H. 1181–1161 = A.D. 1719–1748.

The name of the author, the title of the work, and the date of its completion are given in the following verses on fol. 7^a:—

رام نراین زبی آرزو
جامه‌این نامه نموده رفو

زانکه درین دهربیسی روزگار
 اونبوداین بودمش پادکار
 خواند وزرا هائف فرخ پیام
 منتخب رام نراین بنام
 ورنو ز تاریخ جخواهی نشان
 منتخب بی بدل اورابخوان

The words **منتخب بی بدل** give the date A.H. 1140 of its completion.

The book ends with a list of the names of the Sāmānian kings, with the length of their reigns.

fol. 132^b. Blank.

The last three folios contain a detail account of Firdausi's life.

Written in ordinary Indian Nasta'liq, by one Mānik Chand.

مانکچند

Dated, Patna, 7th Dilqa'ad, A.H. 1141.

No. 12.

fol. 197; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

یوسف زلیخا

YÛSUF ZALÎKHÂ.

A romantic poem on the loves of Yûsuf and Zalîkhâ, in the metre of Shâh Nâmah by Firdausî.

Beginning—

بنام خداوند هرد و مسراي
 که جاوید باشد بپر دومسراي

On fol. 2^b the poet says that he gained nothing from the composition of his previous poem, the Shâh Nâmah, which contains only fabulous stories, and consequently wrote the present work giving the true account of a prophet:—

دلم کشت میر و کرفتم ملال
هم از کیو و طومن و هم از پور زال . . .
زیغمیران کفت باید مخن
که جز رامستی هشان نبند بین و بن

So the author of the *Riyâd-us-Shâ'ârâ*, on fol. 299^a says that Firdausî composed this poem as a penalty for his *Shâh Nâmah*, and criticises the metre, which he says is better suited for epic poems. See also *Âtash Kadah*, p. 129.

The work has been repeatedly lithographed in Cawnpur, and once in 1898. Dr. Ethé is publishing an edition of the text.

For other copies see Rieu, p. 545; Ethé, Bodl. Cat., col. 453; Sprenger, p. 407, and Stewart's Cat., p. 55. Dr. Ross in his Ind. Office Cat., p. 21, describes a very old copy of the poems which considerably differs from all the other known editions.

This copy does not contain more than six thousand verses.

fol. 16^a and 19^b contain crude miniatures.

Spaces for pictures are left blank on foll. 21^b, 23^b, 25^b, 41^a, 49^b, 57^b, 67^a, 81^a, 84^a, 86^a, 106^a, 109^a and 109^b.

Written in ordinary Indian *Nasta'liq*. Dated A.H. 1240. •

No. 13.

fol. 88; lines 14; size 11 × 7; 6½ × 4.

منتخب یوسف زلیخا

An extract from Firdausi's *Yûsuf Zalîkhâ*.

Beginning—

کم حمد یزدان جان آفرینی
خداؤند هفت آسمان وزمین

This selection was made in A.H. 1278 = A.D. 1871 by one Sayyid Farzand Ahmad of Bilgrâm, who called himself by the poetical name of Safir, مسید فرزند احمد بلگرامی المتخلص به صفیر at the request of the founder of this Library, as may be seen from the following verses at the end:—

بفضل خدا و رسول خدا
 ذلیخای فردوسی پارما
 برای شفیقم خدا بخش خان
 صفیر از قلم ریختم شادمان
 هزار و دو صد بود و هفتاد و هشت
 که این کلک یوسف ذلیخا نوشته

The first two sections at the beginning on حمد و نعت, and the epilogue are entirely the work of Šafîr, who has tried his best to imitate the style of Firdausî.

This selection consists of about twelve hundred verses.

An autograph copy, written in a careless Nasta'liq, by Šafîr himself.

No. 14.

fol. 112; lines 14; size $8\frac{1}{4} \times 6$; 6×3 .

دیوان منوچهري

DÎWÂN-I-MANÛCHIHRÎ.

The Diwân of Manûchihri, with a biographical notice on the poet's life by Ridâ Quli Khân at the beginning, which opens thus on fol. 1^b:—

در تذکرهای شعرا هریک لغتی از احوال و اقوال حکیم منوچهري
 نوشته‌الد و حالات مختلف ازوی ذکر کرده اند الـ

Beginning of the diwân on fol. 4^b—

همی ریزد میان باخ لولوها بزیورها
 همی سوزد میان راغ عنبرها بمجبرها

ابو النجم Abu-l-Najm Ahmad bin Ya'qûb bin Ahmad al-Manûchihri was, according to Daulat Shah, p. 40, and Âtash Kadah, p. 408, a man of Balkh, but the

poet himself says that he was from Dāmgān, a village in Bustām. بیامد منوچهري دامغانی and this statement is supported by Amin Rāzī, the author of the Haft Iqlim, on fol. 237^b. He ranks high as a poet, and is said to have been skilled in the art of poetry even in his infancy. He was the disciple of Abul Faraj Sanjari and a contemporary of 'Unsurī, in whose praise he wrote several Qasidas. He assumed the Takhallus Manūchihri after his first patron Amir Manūchihri of Gurgān (A.H. 386–411 = A.D. 996–1020), and after the death of that prince he went to Ġaznī and became a panegyrist of Sultan Mahmūd and his two sons Mas'ad and Muhammad. He was raised to the dignity of a Tarkhān (one who has free access to kings and is exempted from taxes) by the latter prince, through whose generosity he acquired such great wealth that he was called Shast gallah, (having) "Sixty flocks of sheep."

According to Taqī Auhadī, fol. 674^a, Manūchihri died after A.H. 430 = A.D. 1038. The author of the Majma'ul-Fusahā, vol. i. p. 532, fixes the poet's death in A.H. 432 = A.D. 1040. The Teheran edition states that the poet died in A.H. 439 = A.D. 1047.

Notices on the poet's life will be found in 'Aufi's Lubāb-ul-Albāb, p. 53; Khulāsat-ul-Afkār, fol. 198^a; Riyāḍ-ush-Shu'arā, fol. 357^b; Makhzan-ul-Ğarā'ib, fol. 753; Sprenger's Oude Cat., p. 483; Rieu Supplt., No. 206.

Contents of the Diwān:—

fol. 4^b–76^a. Qasidas in alphabetical order.

fol. 76^b–109^b. Musammiyat.

fol. 109^b–112^a. Gazals breaking off abruptly with the line:—

خَلَمْ وَ جَامْ مِي رَا دُومَسْتْ دَارْم

نَجَاي طَعْنَهْ وَ جَاي مَلَمَسْتْ

The first edition of Manūchihri's Diwān was published in Teheran with the biographical notice of the poet on foll. 1^b–4^a of this copy. A second edition was lithographed in Teheran in A.H. 1297, which was enlarged and published with a learned historical introduction on the reign of Sultan Mas'ad, a translation and notes by A. de Kazimirski in Paris, 1886.

For other copies of the diwān see Rieu Supplt., Nos. 206, 212, v. and 224, ii., and Sprenger Oude Cat., p. 483.

Written in Shikastah within coloured borders.

Not dated, apparently Nineteenth Century.

No. 15.

foll. 70; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Mantchihri's *Diwân*, exactly the same as above.
The *musammiyat* begin on fol. 47^b.

Written in a good *Nasta'liq*.

Not dated; a modern copy.

No. 16.

foll. 39; lines 8 (in three columns); size $8\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

رباعیات عمر خیام

RUBÂ'İYÂT-I-'UMAR KHAYYÂM.

The quatrains of 'Umar Khayyâm arranged alphabetically.
Beginning as in Rieu, p. 546.

آمد محری ندا ز میخانه ما
کای رند خراباتی دیوانه ما
برخیز که پر کنیم پیمانه زمی
زان پیش کپر کنند پیمانه ما

Giyâş-ud-Dîn Abul Fath 'Umar bin Ibrâhîm al-Khayyâmî **خیام** the great Persian mathematician, astronomer and epigrammatist, was a native of Nishâpûr. From a passage in a work designated as "وصایای نظام الملک" (which, by the way, seems to have been composed centuries after the death of this celebrated Wazir of Sultan Alp Arslân), quoted by the famous historian Mir Khwând in his well-known history *Raudat-us-Şâfi*, vol. iv. p. 61, and by several other writers, it would appear that Nizâm-ul-Mulk, Khayyâm and Hasan ibn Shabbâh were of the same age, and that they all attended together the lectures of the Imâm Muwaffaq in the college of Nishâpûr. The three schoolfellows were

very intimate friends, and it was agreed between them that the one who should first attain to power and fortune should gladly help the other two. When Nizām-ul-Mulk became the Wazir of Alp Arslān, he at once secured a high post to Hasan ibn Šabbāh, who afterwards, as is well known, turned his enemy, left the court in disgrace, and became the leader of the 'Ismā'īlis. A similar post was offered to Khayyām when he presented himself to Nizām-ul-Mulk. But Khayyām refused it, and, contenting himself only with an annual stipend, retired from the court, and continued to devote his time diligently in his favourite pursuits—mathematics, astronomy, philosophy and poetry.

This fallacious story of the three school-fellows was for ages accepted by all oriental scholars, and copied by all later historians as a genuine historical fact; but recent researches have proved that the *وصایا* is only a compilation written in the ninth century of the Muhammadan era, and dedicated to a certain Amīr Fakhr-ud-Dīn, a descendant in the twelfth degree of the great Wazir Nizām-ul-Mulk (See Rieu, p. 446). It has been discredited by Prof. Schukosvski, and Dr. E. Denison Ross. The latter, in his introduction to Fitzgerald's Translation of the *Rubā'iyyāt* of 'Omar Khayyām (London, Methuen & Co., 1900), rejects the story, firstly, because it has not been mentioned by the oldest historians, and secondly, because it presents a series of chronological difficulties. After reading his argument in this connection it is difficult for one to remain unconverted to his view of the question.

However this may be, 'Umar rose to great pre-eminence as a mathematician, and his valuable work on algebra added more fame to his established reputation. On being summoned to Merv by Sultān Malik Shāh in A.H. 487 = A.D. 1074 to help him in his astronomical observations, for which seven others had been appointed, 'Umar not only made valuable researches in the Sultān's observatory, but also compiled a revised and enlarged edition of the astronomical tables called the *Zij*.

Khayyām is the author of several works on various subjects. The following list of his works is given in Dr. E. Denison Ross's Introduction to Fitzgerald's Translation, pp. 73-74:—

(1) The *Rubā'iyyāt*; (2) Demonstrations of the Problems of Algebra; (3) Some Difficulties of Euclid's Definitions; (4) the *Zij-i-Malik Shāhī*; (5) Handbook on Natural Science; (6) El-Kawn-wal-Taklif (metaphysical); (7) El-Wajd (metaphysical); (8) *Mizān-ul-Hukm*; (9) *Lawāzim-ul-Amkina* (natural science); (10) The Exactitude of the Indian method of extracting square and cube roots.

Of these the first three are in existence, while the rest are only known by name, mentioned by other writers.

Khayyām's treatise on algebra has been published, with a French translation by F. Woepcke, Paris, 1851.

‘Umar’s death is generally fixed by reliable authorities in A.H. 517 = A.D. 1123.

For notices on his life see *Habib-us-Siyar*, vol. ii., Juz, 2, p. 69; *Daulat Shah*, p. 138; *Haft Iqlim*, foll. 222^a; *Taqi Auqadi*, fol. 212^a; *Riyâd-us-Shâ’irâ*, fol. 125^b; *Majma’ul-Fusâlahâ*, vol. i., p. 200; *Majma’un-Nafâ’is*, vol. i., fol. 181^b; *Makhzan-ul-Garâ’ib*, vol. i., p. 239; *Suhuf-i-Ibrâhim*, fol. 288^b. See also C. de Sacy’s *Notices et Extraits*, vol. ix., p. 143; Hyde, *De Religione Veterum Persarum*, Oxon., 1700, p. 498; H. Khalfa, vol. iii., p. 570; Whinfield’s Introduction to his edition of *The Quatrains*, and C. J. Pickering ‘Umar of Nishapur in the “National Review,” December, 1890; Meinsma, *Omar Chajjam von Nishapoer*, etc., in “*De Gids*,” 1891, iii., pp. 504–535. *Recherches sur les Rubayat d’Omar Khayyam*, by Arthur Christensen.

Copies of Khayyam’s Rubâ’iyât are noticed in Rieu, p. 546; Ethé Bodl., Nos. 524 and 525; Ethé, India Office Lib. Cat., Nos. 906 and 907; Sprenger, Oude Cat., p. 464; W. Pertsch, Gotha, p. 25; W. Pertsch, Berlin, p. 86; G. Flugel, i., p. 496; Calcutta, Asiatic Society, No. 1548; Garcin de Tassy in “*Journal, Asiatique*,” 5^e Serie, vol. ix., p. 548, etc.

The quatrains have been edited in Calcutta, A.H. 1252; Madras, 1862; Teheran, A.H. 1278, and Lucknow, 1878 and 1883. Also a fragment of sixty Rubâ’is edited by H. Blockmann; J. B. Nicolas, with a French translation, Paris, 1867; E. H. Whinfield, with English metrical translation, London, 1883; E. Heron-Allen, with an English translation, London, 1898; The Oriental Faculty of the University of St. Petersburg; English translation without the text by E. Fitzgerald, London, 1859, 1868, 1872, 1879 and 1890; E. H. Whinfield, London, 1882; J. Leslie, Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; German translation in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881, etc.

The above list makes no pretence to completeness, for the English editions of the Rubâ’iyat are too numerous to count.

This tolerably old MS. contains 613 Rubâ’is, and ends with the following quatrains:—

بَارِبْ بَكْشَاهِيْ بُرْمَنْ اَزْ رَزْقْ دَرِيْ
لَيْ مَنْتْ مَخْلُوقْ رَمَانْ مَا حَضَرِيْ
اَزْبَادَهْ چَنَانْ مَسْتْ تَكَهْدَارْ مَرَاهِيْ
کَزْ لَيْخَبَرِيْ نَبَاشَدَمْ دَرَدْ مَرَاهِيْ

Written in a clear *Nasta’liq*. The MS. is water-stained throughout. Not dated, apparently 16th century.

No. 17.

fol. 215; centre column, 12 lines; marginal column, 24 lines.

Size $5\frac{3}{4} \times 3$; $4 \times 2\frac{1}{2}$.

حديقة الحقيقة

HADÎQAT-UL-HAQÎQAH.

The well-known poem on ethics. By Sanâ'i.

Begins (without any preface):—

ای درون بروون بروون آرای
ای خرد بخش بی خرد بخشای

The celebrated Hakim Sanâ'i of Gâzni, whose full name is ابوالمجد مجدد بن آدم سنائی الغزنوی, was, according to some, a disciple of Shaykh Abû Yûsuf Hamadâni. He was one of the greatest of the Sûfi poets, and Jalâl-ud-Dîn Rûmî, who is acknowledged as the head of the Sûfis, speaks highly of him:—

عطار روح بود و سنائی دو چشم او
ما از بی سنائی و عطار آمدیم

Sanâ'i flourished during the time of Sultân Bahram Shâh (A.H. 512-547 = A.D. 1118-1152), to whom the Hadiqah is dedicated. He came of a very noble family of Gâzni, noted for learning and piety, and it is said that Bahram Shâh was so much pleased with Sanâ'i that he offered his sister in marriage to the poet, who, however, declined the honour. See Taqî Auhâdi, fol. 294, and Makhzan-ul-ârâ'ib, fol. 313. His contemporaries were, حشیان مختاری — مسیدحسن — مسیدحسن، whom Sanâ'i claims as his master, نجیب درکانی — انباری — موزانی — حمادی, and several other poets.

Besides the Hadiqah and a diwân of about thirty thousand verses, Sanâ'i has left the following Maqâmât:—

کارنامه (2)؛ کنوزالرموز، also called مسیر العباد الی المعاد (1)
عقلنامه (5)؛ حشقنامه (4)؛ طریق التحقیق (3).

Dr. Ethé, in noticing the works of Sanâ'i in his India Office Lib. Cat.,

No. 914, by an accidental oversight assumes that the Maṣnawī beginning with the line:—

این چنین کفت راوی همدان
که پعهد قدیم در همدان

may be the *نامہ* خریب of Sanā'i.

The mere fact that the above verse at once begins with some story suggests that it cannot be the beginning of a work. For no Muhamadan author would open his work without the praise of God and the prophet, and I can hardly believe that Sanā'i, who enjoys the reputation of being one of the greatest of Sufi poets, would begin any of his works without either حمد or نعمت.

A copy without title, but beginning with the same above line, این چنین گفت الخ, which I have noticed later on, has been identified by me to be a short selection from the باغ ارم of Banā'i, and I have every reason to believe that the aforesaid Maṣnawī of the India Office Lib. Cat., No. 914, 3, is not the *نامہ* خریب of Sanā'i, but exactly a similar selection of the Bāg-i-Iram of Banā'i. My own view is that the transcriber of the India Office Library copy, having mistaken بنائی for بناء (who is in his turn sometimes confounded with بنائي), has inserted the work of the former in that of Sanā'i. Similar mistakes have been pointed out by Dr. Ethé himself in his India Office Catalogue on the works of Sanā'i and Banā'i.

The statement that Sanā'i has left the Maṣnawī خریب *نامہ* is only found in Amin Rāzī's Haft Iqlim (See Ethé, India Office Lib. Cat., col. 498, No. 1559). The name of Khwājah Ahmad, to whom Amin Rāzī says the above poem is dedicated, is mentioned in No. 21 hereafter. The copy of the Haft Iqlim, p. 1806 (No. D 326) in the Asiatic Society, Bengal, reads the aforesaid Maṣnawī as خرایب *نامہ* and not خریب *نامہ*.

There are many conflicting statements regarding the date of Sanā'i's death.

Taqī Auḥadī, fol. 296, places the poet's death in A.H. 590 = A.D. 1193; Daulat Shāh, p. 89, in A.H. 576 = A.D. 1180; Khulāsat-ul-Afkār, followed by Nashtar-i-Ishq, fol. 752, says that Sanā'i was born in A.H. 487 = A.D. 1045; Jāmi (Nafahāt-ul-Uns, p. 693), followed by several others, assert that the poet in his youth addressed several poems to Sultān Mahmūd; but this is impossible, since that monarch died in A.H. 421 = A.D. 1030; moreover the latter portion of the Hadīqah abounds in praise of Bahrām Shāh and his son and some men of distinction of the poet's age such as

جمال الدين احمد بن محمد الملقب بالصدور
 صدرالدين ابو محمد القايني
 نظام الدين ابو نصر محمد بن محمد المستوفى
 ظهير الدين ابو نصر احمد بن محمد الشيباني
 ابو القاسم محمود بن محمد الاثيري
 عز الدين يوسف
 جمال الدين ابو نصر احمد بن محمد
 شمس الدين ابو طاهر عمر بن محمد الغزنوی

and contains only a few incidental allusions to Sultân Mahmûd, of whom the poet speaks in the past tense.

'Ali Raqqâm (or, according to H. Kh., vol. iii., p. 40, 'Ali Raffâ), who calls himself a disciple of Sanâ'i and praises in his preface to the *Hadiqâh*, Bahrâm Shâh, the then reigning sovereign, gives the precise date of Sanâ'i's death as Sunday, the 11th *Sha'bân*, A.H. 525, and Jâmf, in supporting this date, adds that Sanâ'i died in A.H. 525, the year in which he completed the *Hadiqah*. But this date is evidently wrong. Since it has been shown by Dr. Ethé (Bodl. Lib. Cat., No. 528) that Sanâ'i composed the *Maṣnawî* طریق التحقیق in A.H. 528 = A.D. 1133. Moreover, the best copies of the *Hadiqah*, such as the revised and collated edition of the poem by 'Abd-ul-Latîf-al-'Abbâsî, noticed later on, and several other ancient copies give the date of composition of the poem A.H. 535 = A.D. 1140.

Khân-i-A'zam's copy, from which 'Abd-ul-Laṭîf made his edition, was, according to the latter's statement in his preface (see No. 21), written eighty years after the composition of the poem, and Dr. Sprenger (Oude Cat., footnote p. 558), referring to this very copy, says that it was written in A.H. 617 = A.D. 1220. This leads us to suppose that the date of completion of the *Hadiqah* goes so far as A.H. 537 = A.D. 1142.

Again, the date of the poet's death given by 'Ali Raqqâm is disputed by Dr. Ethé, on the ground that the 11th of *Sha'bân* A.H. 525 was a Thursday and not Sunday. Now Sunday the 11th *Sha'bân* falls in A.H. 545; and Taqî Kâshî, a very accurate *Tâdkirah* writer, followed by Âdar in the *Ātash Kadah*, places the poet's death also in A.H. 545 = A.D. 1150. This leads us to a possible suggestion that the real date given by 'Ali Raqqâm was A.H. 545, which was, however, mistaken for A.H. 525 by later transcribers. Moreover, on referring to the poet's *diwân* we find that he more than once speaks of the death of the poet Amîr Mu'izzî, which took place in A.H. 542 = A.D. 1147. We have therefore good reason for asserting that Sanâ'i was alive in that year.

For the conflicting statements of the dates of the poet's death and his works see Rieu, pp. 549-50; Rieu, Suppl., No. 214; Ethé, Bodl. Cat., Nos. 914-928; W. Pertsch, Berlin Cat., p. 747; Ouseley, Biogr. Notices, p. 184; G. Flügel, i., p. 498; J. Aumer, p. 9; Cat. des MSS. et Xylographes, p. 826; Browne's Camb. Univ. Lib. Cat., pp. 294-98; H. Kh., vol. iii., p. 40; Cat. of the Arabic and Persian MSS., Madrasah Lib., Calcutta, pp. 79-80; Ethé, India Office Lib. Cat., Nos. 914-928; Sprenger, Oude Cat., p. 557, etc.

The concluding lines of the *Hadiqah* say that the poet, after completing the poem, sent it to Imān Burhān-ud-Dīn Abul Ḥasan 'Alī bin Nāṣir-al-Ğaznawī alias Biryāngar for his approval, and that it consists of ten thousand verses:—

عددش هست ده هزار ایيات
همه امثال و پند و ملح و صفات

The *Hadiqah*, which is divided into ten chapters, has been fully enumerated by Dr. Ethé in his Bodl. Lib. Cat., No. 528.

After fol. 66^b two folios, containing 91 verses, are missing.

Written in a very beautiful minute *Nasta'liq*, with gold 'unwāns.
Not dated, apparently 16th century.

Presented by

Qâdi Ridâ Husayn of Patna.

No. 18.

fol. 262; lines 17; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3$.

The same.

Another copy of the *Hadiqah*, with the preface of 'Alī-al-Raffā or Raqqām (See H. Kh., vol. iii., p. 40).

The contents of this preface are fully explained by Rieu, p. 550^a. The chapter division is wanting in this copy. In the end of this preface the author says that Sanā'i died on Sunday, the 11th *Sha'bān*, A.H. 525, but this is disputed by Dr. Ethé, in his Bodl. Lib. Cat., p. 463, on the ground that the 11th of *Sha'bān* A.H. 525 was a Thursday and not Sunday (see above No. 17).

Beginning of the preface:—

الحمد لله العظيم بخفيات الضمائر الحكيم الـ

The poem itself begins on fol. 9^b.

This copy also gives the date of composition of the Hadiqah as A.H. 525.

Two extra folios recently added in the beginning contain a short account of Hakim Sanâ'i written by Maulawî Muhammad Bakhsh Khân, the father of the founder of this library.

Written in a fine Nasta'liq, with gold 'unwâns.

Not dated, probably 15th century.

No. 19.

fol. 13; lines 23; size 10½ × 6; 8½ × 4.

منتخب حديقة

MUNTAKHAB-I-HADIQAH.

فرید الدین حطار Selections from the Hadiqah of Hakim Sanâ'i. By Farid-ud-Din 'Attâr (d. A.H. 627 = A.D. 1228).

Beginning—

حمد ببعد صفات يزدانرا

ملاج بيقلح ذات مبهانرا

This is probably Farid-ud-Din 'Attâr's first selection of the Hadiqah, from which he made the extract mentioned below.

This selection contains about twelve hundred verses.

The concluding line gives the date of composition of the Hadiqah A.H. 525.

پانصد و بست و پنج گشتہ تمام

Written in fine clear Nasta'liq, within four gold-ruled columns.

Dated the 3rd Dil Hajj, A.H. 1061.

Scribe محمد علی بن عز الدین احمد

No. 20.

fol. 39; lines 11; size $10\frac{3}{4} \times 7$; $7 \times 4\frac{1}{2}$.

انتخاب از منتخب حدیقه

Extracts from the selection of the Hadiqah of Hakim Sanâ'i.
By the same Farid-ud-Din 'Attâr.

Beginning the same as above:—

حمد ببعد صفات یزدانرا الح

On fol. 3^b the author states that he made this extract from the selection he had previously made of the Hadiqah (see above No. 19) at the request of some of his friends:—

پیش ازین داعی از بی سببی
 کرده بود از حدیقه منتخبی
 دوستی درکمال میراث فرد
 روزی آن منتخب مطالعه کرد
 گفت از بن جمله باز بیرون آر
 انتخابی برای امتحان
 خاطر آن ملتمس اجابت کرد
 وزبی این منتخب برون آورد
 هست بروفق اسم و ذات و صفات
 عدد این هزار و یک ایات

From the above quoted verses it would appear that this extract contains one thousand and one verses, but the present copy contains only about eight hundred verses.

For other copies see Sprenger, Oude Cat., p. 353; G. Flügel, vol. i., p. 501; Ethé, Bodl. Lib. Cat., col. 467^a; Ethé, India Office Lib. Cat., No. 925; W. Pertsch, Berlin Cat., p. 750, and Cat. des MSS. et Xylographes, p. 328.

The contents of this extract are fully described in the aforesaid India Office Lib. Cat.

This copy also gives the date of composition of the Hadiqah as A.H. 525.

A splendid copy; probably written for some prince, with beautiful and richly decorated 'unwans.'

A note on fol. 1 says that this copy was purchased at Hyderâbâd for the Library of Bahâdur Shâh, and a seal of امیر خان خاں ڈاد بہادر شاہ پادشاہ غازی is affixed.

Not dated, probably 16th century.

Written in a very beautiful and bold Nasta'liq.

Scribe

جان محمد بن مولانا خضر

No. 21.

fol. 549; lines 17; size $10\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

لطايف الحدائق من نفایس الدقائق

LATÂ'IF-UL-HADÂ'IQ MIN
NAFÂ'IS-UD-DAQÂ'IQ.

A very valuable copy of the revised and collated edition of the Hadiqah of Hakim Sanâ'i, with commentaries and explanations of the text.

By 'Abd-ul-Laṭif.

This is 'Abd-ul-Laṭif's larger commentary on the Hadiqah, and an abridgment of this, composed by him in A.H. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat., No. 923.

عبد اللطيف بن عبد الله العباسى died in A.H. 1048-9 = A.D. 1638-9, the 12th year of Emperor Shâh Jahân's reign. See Rieu, p. 589; Sprenger, Oude Cat., p. 494. The author of the 'Amal-i-Sâlih, fol. 747*, says that 'Abd-ul-Laṭif, a native of Gujrât, was at first in the service of Lashkar Khân Mashhadî, and subsequently accepted the service of Shâh Jahân as Dîwân-i-Târ, with the title of 'Aqidat Khân. He has written a preface to the But Khânah of Muhammad Šâfi and Hasan Beg Khâkî, and has amplified it (see Ethé, Bodl. Lib. Cat., col. 196). He is also the author of several other works mentioned below. For his life, see Journal, Asiatic Society of 1868, p. 32, and the catalogues referred to above.

This commentary contains three prefaces by 'Abd-ul-Laṭif and one by Sanâ'i.

fol. 1^b-9^a. 'Abd-ul-Laṭīf's first preface called مراس الصدایق Beginning—

این نوشگفتہ گلزاریست که درین هنگام همیشه بهار و بهار فیض آثار مال هزار و سی و هشتم هجری و منه اثنین جلومن همایون
جهانشاهی الخ

From this preface, which the commentator wrote in A.H. 1038 = A.D. 1628, in the second year of Shāh Jahān's reign, we learn that after finishing his works on the Maṣnawī of Jalāl-ud-Dīn Rūmī—such as his revised and annotated edition of the Maṣnawī, known as تفسیر ناصحه مشتوبات مسقیمه (see Ethé, India Office Lib. Cat., Nos. 1088-1090); his commentaries on the Maṣnawī, viz., لطایف المعنوی mentioned later on, and مرآت المشروی (see Ethé, India Office Lib. Cat., No. 1102), and a glossary on that poem called لطایف اللغات noticed hereafter—he became very fond of writing a commentary on the Ḥadīqah of Ḥakīm Sanā'i.

The commentator, however, came to learn that Muḥammad 'Azīz Kūkīltāsh, with the title of Khān-i-A'ẓam, the foster-brother of Akbar, in A.H. 1000 = A.D. 1591, while enjoying the governorship of Gujrāt, had secured, from Ġaznī, at a large expense, an old copy of the Ḥadīqah, written only eighty years after the date of its composition and preserved on the tomb of Sanā'i. While Khān-i-A'ẓam was leaving for a pilgrimage to Mecca, he left this copy with 'Abd-ur-Razzāq Ma'mūrī, known as Muẓaffar Khān. In A.H. 1035 = A.D. 1625, when Muẓaffar Khān came for a very short time to Āgrah, the commentator managed to get a transcription from this copy. In A.H. 1037 = A.D. 1627 the commentator, while in Lāhūr, with the help of several learned men, corrected this copy by comparing with several other manuscripts, marked the variations, made notes on the margin, and added the twenty folios which were missing in Khān-i-A'ẓam's copy (see Dr. Sprenger's note on p. 558 of his Oude catalogue about this copy, from which he transcribed a copy for himself). The commentator arranged the verses of the dīwān, referred in the text, according to chapters and the traditions in a systematic order, and observed several abbreviations in his commentary, such as بای خطای خ for بای خطای for بای مجهول مع for بای معروف for بای تکیر ل for کاف عربی ع for کاف فارسی.

He explained the difficult Arabic and Persian words, and noted down their correct reading by giving vowel points on the basis of reliable authorities. He added an index to the work, with reference to pages, and called the work لطایف الصدایق من

نفایس الدقایق. The commentator then dwells in length upon a comparison between the *Hadiqah* and the *Masnawi* of Jalāl-ud-Din Rūmī, and remarks that the *Masnawi* is an exposition of the *Hadiqah*. He designates the preface as مراتب الحدائق, and says that, as he has given a detail account of Sana'i's life in his work خلاصه احوال شعراً, he thought it useless to deal with the poet's life here. (See Ethé, Bodl. Lib. Cat., No. 366.)

This preface concludes with the following chronogram of its completion, written by a friend of the commentator:—

خواجه عبد اللطیف الکه بدھر
لیست مستور ازو دقايق فیض
برحدیله نوشت دیباچہ
که بود معدن حقایق فیض
بهر تاریخ آن دیپر خرد
کفت دیباچہ حدائق فیض

The words دیباچہ حدائق فیض express the date A.H. 1038 = A.D. 1628.

fol. 9^b, blank.

fol. 10^a. A note says that the following complete preface of Sana'i is noted here, after consulting reliable lexicons and comparing with several other copies.

fol. 10^b-21^b. The preface of Sana'i. See Rieu, p. 550^b; Ethé, Bodl. Lib. Cat., No. 530.

Beginning—

میامن و متایش مبدعی ام است که بسخن پاک مخدان و
مخنکوی را ابداع کرد الخ

From this preface we learn that one of Sana'i's friends, Ahmad bin Mas'ud-al-Mustaifi, seeing the poet depressed at the thought of quitting this world without leaving any work behind him, consoled the poet by giving him the examples of the prophet, his relatives and friends, and of other great men, and suggested him to write the *Hadiqah*.

fol. 22^b 'Abd-ul-Latīf's second preface called رامته خیابان.

Beginning—

برنادان بصیر و صیرفیان خبیر رسته بازار ملک صورت و
معنوی مخفی و مستور نمایند الخ

In this preface the commentator dwells upon the beauties of the Hadiqah, and the excellence of his present commentary on the poem, and says that he has not given his independent opinion in annotating and collating the present edition, but has worked in consultation with the eminent men of letters of his age, and has based the work entirely upon reliable lexicons and trustworthy authorities.

fol. 25^a. The third preface of 'Abd-ul-Latīf called **گل سرمد**. Beginning—

چون پاکیزه میوه باع اصطاو گرامی گوهر کان اجتبای مسامی ال

In this preface 'Abd-ul-Latīf says that, as he received a great deal of assistance in his present work from Mīr 'Imād-ud-Dīn Māhmūd-al-Hamadānī, with the Takhallus Ilāhī (d. A.H. 1057 = A.D. 1647 or A.H. 1064 = 1653) the author of a dīwān (See Rieu, p. 687) and of the well-known Tađkirah called **خرزینه گنج** (See Sprenger, Oude Cat., p. 66), he ('Abd-ul-Latīf) thought it proper to mention his (Ilāhī's) name here. This Ilāhī wrote two Qasīdas (noted at the end of this preface), to commemorate the date of completion of the present work. And as the commentator had a long-felt desire of opening the work with the praise of the Emperor Shāh Jahān, and of mentioning in it the name of his benevolent master Lashkar Khān, these Qasīdas abound with their praise. The commentator began the work in A.H. 1040 = A.D. 1630, and completed it in A.H. 1042 = A.D. 1632.

The words **شرح ابیات جان نواز اشارات لطیفی** and **نواز**, found respectively at the end of the two Qasīdas, are the chronograms for the above dates.

It is also stated in this preface that Sanā'i first used the poetical title of Ilāhī, and that the Hadiqah was named Ilāhī Nāmah.

fol. 28^b-29^a. Blank.

fol. 29^b-41^a. The contents of the Hadiqah.

fol. 41^b. The versified index of the ten chapters into which the Hadiqah is divided (See Browne, Camb. Univ. Lib. Cat., p. 296).

fol. 42. A note of the commentator runs thus:—

علوم ارباب خبرت و اصحاب فطنت که طالب و خواهان ال

The commentator in this note says that he has given vowel points to the difficult Arabic and Persian words used in the text according to best authorities, such as Qāmūs, Surāh, and other reliable lexicons. The note ends with the words **حرره عبد اللطیف بن عبد الله العباسی** که شارح و مصحح این کتاب میمانت نصائبست. This note, with the concluding words, is found in many copies. The lithographed edition of

this commentary (Lucknow, A.D. 1887), p. 26, also contains the above reading. I therefore doubt the genuineness of the copy, No. 923, India Office Library, which is asserted by Dr. Ethé to be an autograph copy. In the said India Office Lib. MS. the words مودة حررة are added to ; but this does not, in my opinion, affect my doubts.

fol. 42^b begins the poem :—

ای درون برون برون ارای الح

The date of composition of the Hadiqah given in⁹ this copy is A.H. 585.

پاصلد و می و پنج گشت تمام

Another commentary on the Hadiqah, by Muhammad Nûr Ullâh Ahrâri, is mentioned in Sprenger, Oude Cat., p. 559.

Written in a beautiful Nastaliq, within gold borders, with three fine 'uwâns at the beginning.

Lithographed in Lucknow, A.D. 1887.

No. 22.

fol. 96; lines, centre col. 17; margl. col. 34; size 8½ × 4¾; 5½ × 3½

دیوان سنائی

THE DÎWÂN OF SANÂ'Î.

With a complete preface of the poet.

Beginning—

سپام و متایش مبدعی را که بسخن پاک سخن دان و مخن
گوی را ابداع کرد الح

The peculiarity in this copy is that the Qâsidas, Gazals, Fards and Rubâ'is are (except the few Fards) all alphabetically arranged. This order is seldom found in other copies.—

fol. 6^a-83^a. Qâsidas and gazals; beginning—

ای در دل مشتاقان از یاد تو بومستانها (بستانها read بستانها)
بر عجمت بیچونی از صنع تو بر هانها

The gazals end on fol. 83^a with the following line :—

تانيست نکردي چو منائي ذعلائق
نzed عثلا عين مباهاات نکردي

Then begin the Fards :—

از گلرخان ببومه قناعت کن اي حکیم
قناد خانه هست بگلشن چه میروی

The Rubâ'is begin on the margin of the same folio :—

در دل ذ طرب شگفتہ با خیست مرا
بر جان ذ عدم نهاده داخیست مرا

Other copies of the diwân are mentioned in Rieu, p. 551; Rieu Suppl., Nos. 214 and 215, iii.; Ethé, Bodl. Lib. Cat., col. 468, and Ethé, India Office Lib. Cat., Nos. 2722, 609, etc.

Written in fine minute Nasta'liq, within gold borders.
Not dated, apparently 16th century.

No. 23.

fol. 167; lines 14–15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

دیوان احمد جام

DÎWÂN-I-AHMAD-I-JÂM.

The lyrical poems of Ahmad of Jâm, not arranged in alphabetical order.

Beginning as the second copy of Sprenger, Oude Cat., p. 325.

ای جمالت تابشی در انس و جان انداخته
پر تو روی تو نوری در جهان انداخته

Abû Nasr Ahmad bin Abul Hasan (or, according to some, Abul Husayn), surnamed Zhandapîl, شیخ الاسلام ابو نصر احمد بن ابو حسین, usually known by the name of the town where he resided, the name being جامی (Jâmi), the name of the town being جام (Jâm).

PERSIAN MANUSCRIPTS.

designated as شیخ الاسلام احمد جامی, was born in Nāmaq, a village in the district of Jām, in A.H. 441 = A.D. 1049. He was a descendant of Jarīr bin 'Abd-Ullāh, who embraced Islām in the year in which the prophet died.

The Shaykh spent his early life in bad company, during which period his studies were totally neglected; but at the age of twenty-two he left his parental home and began to lead an ascetic and studious life. After thus devoting his life for eighteen years, he came back to his native place, Jām, at the age of forty, in A.H. 480 = A.D. 1087. His celebrity as a great saint began to attract crowds of people around him, who desired to repent. According to Nafahāt, the Shaykh, in his well-known work مراج السایرین says that, up to the age of sixty-two, when he was composing the said work, eighteen thousand people had already undergone the ceremony of penitence under his spiritual guidance, while his son Shaykh Zahir-ud-Din 'Isā, in his Ramuz-ul-Haqā'iq (See H. Kh., vol. iii., p. 480), says that his father left six hundred thousand people behind him as his followers and disciples. Besides the diwān, he is the author of no less than fourteen Sufi works, of which the following, viz., رساله، سمرقندی، ائیں التائین، and مساله، مسراج السایرین, بخار الحقيقة and مفتاح النجات, are extant among the Sufi sects, while the rest are said to be destroyed during the raids of Changiz Khān. He had thirty-nine sons and three daughters, out of which only fourteen sons and the three daughters survived him. These fourteen afterwards became great scholars, authors and spiritual guides to people.

He died in A.H. 536 = A.D. 1141. See Taqī Auḥādī, fol. 43^b; Nafahāt, pp. 405-417; Riyād-us-Shu'arā, fol. 7^b; Ṣuhuf-i-Ibrāhīm, fol. 6^a; notices on his life will be found in Majális-ul-'Ushshāq, fol. 65^a; Haft Iqlim; Ātash Kadah, p. 103; Makhzan-ul-Āgarāib, fol. 7^b; Khulāsatul-Afsār; Daulat Shāh, p. 348, and Ḥabib-us-Siyar, vol. ii., Juz 3, p. 71. See also Rieu, p. 551; Sprenger, Oude Cat., p. 323, and Ethé, India Office Lib. Cat., No. 910.

On fol. 115^b begins another diwān alphabetically arranged, agreeing with Rieu's copy, noticed in his catalogue, p. 551, and Sprenger's first copy, noticed in his Oude Cat., p. 324.

Beginning—

ای نام تو بردل و زبانها
افتاده چوروخ بر روانها

fol. 164^b. Rubā'is; beginning—

دوري ذخمت من ذخم بیمارم
الدوة ترا بیاد تومیدارم

The Maṣnawī mentioned by Rieu and Sprenger is not found in our copies.

Written in a fair Nîm Shikastah. Not dated, apparently 17th century.

No. 24.

foll. 163; lines 16-17; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

دیوان مختاری

THE DÎWÂN OF MUKHTÂRÎ.

The dîwân of Mukhtârî, containing Qaṣidas, gâzals, maṣnawîs and Rubâ'îs, without any alphabetical order.

Beginning—

ترابشاروت باد ای ولایت کرمان
بفتح نامه شاه از دیار هندستان

The first Qaṣidah is in praise of Sultân Arslân bin Kirmân Shâh (A.H. 494-536 = A.D. 1100-1139).

مراج الدین عثمان بن محمد المختاری الغزنوی, with his full name Uṣmân, who at first adopted the poetical title of Mukhtârî, was a native of Gaznî and a contemporary of Hakim Sanâ'i, who speaks very highly of the poet and calls him his master. Mukhtârî flourished during the reign of Sultân Ibrâhim bin Mas'ud of Gaznî, who reigned from A.H. 451-481 = A.D. 1059-1088, but spent the greater portion of his life in Kirmân in the court of Arslân Shâh bin Kirmân Shâh, in whose praise most part of the poet's dîwân is devoted. Mukhtârî was skilled in the various kinds of poetry, and some of his Qaṣidas were imitated by several later poets of distinction, such as Khâqâni, Khusrû, Jâmi, etc. Besides the dîwân (of which Arzû saw a copy containing seven thousand verses) Mukhtârî seems to have left a Shahriyâr Nâmah, in imitation of Firdausi's Shâh Nâmah (See Rieu, p. 542).

According to Taqî Kâshî, Oude Cat., p. 16, the poet died in A.H. 554 = A.D. 1159; while the author of the But Khânah (Ethé, Bodl. Lib. Cat., col. 197), followed by Ātash Kadah, fixes the poet's death in A.H. 544 = A.D. 1149. The authors of the Riyâd-us-Shu'arâ, fol. 371; Khulâsat-ul-Afkâr, fol. 170, and Makhzan-ul-Garâ'ib, fol. 750, place the poet's death in A.H. 534 = A.D. 1139, which seems too early. Still earlier is the date given by Taqî Auḥâdî, fol. 600, viz., A.H. 430 = A.D. 1038.

For further notices on the poet's life, see Daulat Shâh, p. 93; Haft Iqlîm, fol. 98.

Copies of his diwân are mentioned in Ethé, Bodl. Lib. Cat., No. 527, and Rieu Suppl., Nos. 211, vi., 215, vii. and 216.

fol. 161^b. Rubâ'is; beginning—

ملکت ملکا لشش بقا را جان شد
عدلت محبب دم زدن حیوان شد

The MS. breaks off abruptly (wanting a folio or two), with the following first line of a Rubâ'i.

نازک دل اهل عشق جانباز تو نیست
کانجام تو در وفا چو اخاز تو نیست

The Bodl. Lib. copy mentioned above wants only nine lines from the beginning.

Written in a very beautiful Nasta'lîq, within gold ruled borders, and with a fairly decorated 'unwân.

Not dated, apparently 16th century.

No. 25.

fol. 322; lines 19; size $10\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

دیوان انوری

THE DÎWÂN OF ANWARI.

Begins—

مقدّري نه بالست بقدرست مطلق
کند ز شکل خباری چو کبید ازرق

* Auhad-ud-Din 'Ali Anwari اوحدالدین علی انوری, perhaps the greatest Qâsidah writer of Persia, was born in Mahânah, in the district of Khâwarân, from which he assumed the poetical title of Khâwari, subsequently changed into Anwari at the request of a friend. He was educated in the Mansûriyyah Madrasah in Tûs, where he spent most of his time in the study of science. He was well versed in astrology, and

wrote several works on that subject, one of which is said, by the author of the *Şuhuf-i-Ibrâhim*, fol. 27, to be known by the name of مفید. Like *Adîb Şâbir*, who died in A.H. 540 = A.D. 1145 (see *Taqî Kâshî*, Oude Cat., p. 16), Anwârî was one of the favourite poets of Sultân Sanjar (d. A.H. 562 = A.D. 1166), to whom most of his qâsîdas are addressed, and whom the poet survived (see H. Kh., vol. iii., p. 264).

It is related in the *Mâkhzan-ul-Garâ'ib*, f. 28, and other *Tâdkîras*, that there was a conjunction of the seven planets in the sign of Libra in A.H. 581 = A.D. 1185, and Anwârî predicted a terrific storm, which would destroy buildings, uproot trees, and cause immense destruction. The people were so much frightened that they built rooms under ground to protect themselves from the approaching catastrophe. When the day arrived nothing took place, and on the failure of the prediction, Farîd Kâtîb, a pupil of Anwârî, is said to have written the following satirical verses:—

کفت انوری که از اثر بادهای منبت
ویران شود سرماچه و کاخ مسکندری
در روز حکم او نوزیدمبت هیچ باد
یا مرسل الرياح تو دانی و انوری

The author of the *Âtash Kadah* mentions *Adîb Şâbir* as the author of the above lines; but this seems improbable, as Şâbir died in A.H. 540. On account of the ridicule and shame he was subjected to, Anwârî went to Nîshâpûr, and from there to Balkh, where he died, according to *Taqî Kâshî*, Oude Cat., p. 16, in A.H. 587 = A.D. 1191. *Daulat Shâh* places the poet's death in A.H. 547 = A.D. 1152; but the copy of *Daulat Shâh* referred to by Sprenger, p. 332, places Anwârî's death in A.H. 556 = A.D. 1160. *Taqî Auhadî*, fol. 66^a, places it in A.H. 547 = A.D. 1152; *Khulâsat ul-Afkâr*, f. 15^a, in A.H. 569 = A.D. 1173; *Âtash Kadah*, pp. 77, in A.H. 656 = A.D. 1258; *Mir'ât-i-Jahân Numâ*, as mentioned by the author of the *Nashtar-i-'Ishq*, fol. 86, in A.H. 582 = A.D. 1186; *Mir'ât ul Khiyâl*, A.H. 549 = A.D. 1154; *Sarw-i-Âzâd*, in A.H. 585 = A.D. 1189.

For notices on Anwârî's life and his works, see Rieu, ii., p. 554; Sprenger Oude Cat., p. 331; Rieu Suppl., No. 218; Ethé Bodl., col. 471, etc.; Ethé, India Office Lib. Cat., No. 935, etc.; G. Flügel, vol. i., p. 502; Stewart's Cat., p. 56; W. Pertsch, p. 83, and Berlin Cat., p. 743; J. Aumer, p. 10; Cat. des MSS. et Xylographes, p. 319; Rosen Pers. MSS., p. 170; Browne, Camb. Univ. Lib. Cat., p. 298; *Riyâd-us-Shu'ârâ*, fol. 13^b; *Habib us-Siyâr*, vol. ii., Juz iv., p. 103; see also Hammer, *Rede Künste*, p. 88; M. Ferte, *Journal Asiatique* 1891, and Zhukowski's *Essay on Anwârî's life and poetry*, published at St. Petersburg in Russian, and revised by Pertsch, *Litteraturblatt für Orientalische Philologie*, Band II., pp. 10–18.

The diwân of Anwârî has been printed, and lithographed resp. in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

Taqî Auhâdi mentions having seen a copy of Anwârî's diwân, consisting of 14,000 verses, and the author of Khulâsat ul-Afkâr one of 12,000 verses.

Contents :—

This copy of the diwân is divided into two parts, marked by two separate 'unwâns.

fol. 2^a. Qâsîdas, arranged alphabetically, begin :—

ای قاعدة تازه ز دست توکوم را الخ

fol. 169^b. Another series of qâsîdas, most of them very short, intermixed with muqâffiât without any order, begins :—

این مجلس صاحب جهانست

یا شکل بهشت جاودانست

fol. 204^b. هزليات (satire) begins :—

تو وزیری منت مدحت گوی

دست من بی عطا روا بینی

fol. 249^a. Short satirical Maṣnawis, beginning—

حبدا گیر قاضی گیرنگ

الله دارد ز منگ خارا ننگ

fol. 253^b. Ghazals, alphabetically arranged, beginning—

ای خارت عشق تو جهانها الخ

fol. 295^b. Rubâ'iyât, without any order, beginning—

آنی که کفت ضامن ارزاق آمد

والی که درست قبله آفاق آمد

Written in fine clear Nasta'liq, within coloured ruled borders; a few pages in the beginning contain notes on the margin with occasional interlineal annotations.

In the colophon it is dated A.H. 700; but the appearance of the MS. shows that it belongs to the 15th century A.D.

Scribe

عبد الرشید

No. 26.

foll. 252; lines 19; size $12\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{2} \times 4$.

The same.

Another copy of Anwari's dîwân.

Begins at once with a Qâṣidah in praise of Sultân Sanjar.

گر دل و دمست بحر و کان باشد
 دل و دمست خدا یگان باشد

مقدّري ئه بالس قايدري مطلقي الخ
 بقدّريت مطلقي الخ

fol. 1^b-135^b. Qâṣidas without any alphabetical arrangement.ff. 136^a-242^b. Qâṣidas, muqattî'ât, tarkib-bands, hazaliyât and gazals all intermixed.ff. 242^b-252^a. Rubâ'iyyât, without any alphabetical order, beginning—

از شرق دمست گوهر آن نظام
 ده ماہ تمام را طلو حست مدام

Written in a firm Nasta'lîq.

Dated Sha'bân A.H. 992.

Scribe محمد محسن (?) نامه خوان مشهدی

No. 27.

foll. 149; foll. 25 centre col. and 42 margl. col.

Size, $14\frac{3}{4} \times 7\frac{3}{4}$; $13\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of Anwari's dîwân without any alphabetical order.
 Begins the same as above.fol. 1^b-81^a. Qâṣidas intermixed with muqattî'ât.fol. 81^a-110^a. Hazaliyât.

Begin as in No. 26 :—

تو وزیری و منت مدحت گوی الٰح

fol. 110^a-112^a. Maṣnawi.

Begins as in No. 26 :—

حبداً گیر قاضی گیرنگ
آنکه دارد ز منگ خارا ننگ

112^a-138^a. Ḥazals in alphabetical order.

Begin—

از دور بدیدم آن پریرا
آن رشک بیان آذری را

fol. 138^b-149^b. Rubā'iyāt.

Begin—

آنی که کفت صامن ارزاق امد
وانی که درست قبله آفاق آمد

Written in ordinary Nasta'liq, within coloured ruled columns.
Not dated, 16th century.

No. 28.

fol. 71; lines 25; size 12 × 6 $\frac{3}{4}$; 9 × 4.

شرح قصاید انوری

A COMMENTARY ON THE QASÎDAS OF ANWÂRÎ.

محمد بن داؤد بن محمد بن مصہود حلوي شادیابادی

Muhammad b. Dâ'ud of Shâdiyâbâd.

Begins—

میپامن بیقیامن مر صانع قدیم را که پامر کن چمله مکوئات را از
نهانخاله کتم حدم در صحراء وجود آورد

It is stated in the preface that the author, a favourite courtier of Sultân Nasîr-ud-Din Khiljî, on once reciting a poem from Anwârî's diwân, was ordered by that monarch to write a commentary on the difficult verses of Anwârî.

Nâṣiruddin Khiljî, son of Gîyâş-ud-Din Khiljî, reigned in Mâlwâh from 906 to 916 A.H., and Shâdiâbâd, also called Mandû, is one of its divisions.

For other copies see Rieu, p. 556; Ethé, India Office Lib. Cat., No. 947.

Dâ'ud Shâdiâbâdî has also written a commentary on the abstruse verses of Khaqâni, as will be seen hereafter.

Written in ordinary Indian Nasta'liq.

Not dated, 18th century.

No. 29.

fol. 105; lines 198; size $10\frac{3}{4} \times 7\frac{3}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another copy of the same without the preface, beginning at once with the commentary on the verse:—

مقدري له بالست بقدر متطلق . . . مقدار اندازه هرچيز كنده
الست دمت افراز کار قدرمت تواني مطلق خاص الح

Written in ordinary Indian Nasta'liq.

Not dated; 18th century A.D.

No. 30.

fol. 172; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; 6×3 .

شرح قصاید انوری

SHARH-I-QASÂID-I-ANWARI.

A commentary on the difficult Qâṣîdas and Muqâṭṭî'ât of Anwârî.

By میر ابوالحسن فراهانی Abul Hasan Farâhânî.

Begins—

میپامی که از روی گواهی خرد بر ذمه خانواده امکان لازم است

Taqf Auḥadī, in his 'Urafāt (fol. 107^b), says that, while he was composing the Tadkirah, Abul Ḥasan was then living in Ḫirāq. Tāhir-i-Naṣīr Ābādī, in his Tadkirah, fol. 162^a, says that Abul Ḥasan Farhādī, owing to adverse circumstances, left his home and proceeded to Isfahān. On his way he met with Tāhir Naṣīr Abādī's uncle, Mirzā Ḥasan Ālī, who died in the beginning of the reign of Shāh Ṣafī (A.H. 1038-1052). After staying for some time in Naṣīr Abād Abul Ḥasan went to Shiráz, and entered the service of Imām Qulī Khān, the governor of Shiráz, where he was put to death.

For notices on his life and other copies see Rieu, p. 556; Sprenger, p. 332; Ethé, Bodl., col. 478, and Mélanges Asiatiques, vol. iv., p. 54; Ethé, India Office Lib., No. 948.

full. 115^b-116^b. The explanations of the different uses of حروف تهجی are given.

full. 117^a-120^b. Blank.

fol. 121^a begins the commentary on the Muqattī'āt:—

ای نام تو قالب عبارت را روح ... الخ تعالی الله چه قادر بست
متعال که بستون خامه و او تاد نقاط وطناب مسطور خیام بلند اییات را
افراخته

See Ethé, Bodl., col. 478, and Sprenger, p. 333.

On fol. 122^a the commentator explains in detail the following kinds of verses, viz., قطعه, خزل, ترجیح, رباعی and مشنونی.

Written in ordinary Nasta'liq. Dated, Kālpī, A.H. 1211.

No. 31.

full. 396; lines 19; size 11½ × 6½; 8 × 4.

دیوان خاقانی

THE DÎWÂN OF KHÂQÂNÎ.

Beginning—

دل من پیر تعلیم امست و من طفل زبان دانش
دم تسليم مر حشر و مر زانو دبستانش

Khâqânî, with his full name, ابراهیم بن علی, was the son of 'Alî Najjâr, i.e. 'Alî the carpenter, a native of Shirwân. He was called the حسان العجم after حسان العرب, one of the most celebrated early poets of Arabia, who stood unrivalled in the laudatory poems addressed to the prophet, and died during the caliphate of 'Alî. Khâqânî refers to this in one of his verses quoted in 'Auffî's Lubâb-ul-Albâb, p. 22.

چون دید که در هنر تمام
حسان عجم نهاد نام

Several biographers say that his original name was Ibrâhîm, while some assume it to be 'Uşmân; but the poet himself says in his following verse that he was called by his father "Badil," meaning a substitute (for Sana'î).

بدل من آمدم اندر جهان سنائی را
ازان مسبب پدرم نام من بدل نهاد

In his Tuhfat-ul-'Irâqayn the poet frankly admits that his father was a carpenter, and his mother a Nestorian Christian converted to Islâm. He also tells us that his grandfather was a weaver, and that his paternal uncle, Mirzâ Kâfi b. 'Uşmân, was a medical practitioner. In one of the verses of his ode to Isfahân, the poet says that he was born in A.H. 500 (A.D. 1106) at Ganjah. At an early age Khâqânî lost his father, and was left entirely to the care of his uncle, who taught him Arabic, metaphysics, medicine and astronomy. At the age of twenty-five the poet lost his uncle. The undoubted celebrity of Khâqânî as a poet is no doubt due to the celebrated Abul 'Alâ of Ganjah, who actually trained the poet in the art of verse-making, and who gave Khâqânî his daughter in marriage.

The poet at first adopted the poetical title of Haqâiqî, which he subsequently changed, at the suggestion of Abul 'Alâ of Ganjah, for Khâqânî, in honour of Khâqân-i-Kâbir Manûchîhr, the then reigning sovereign of Shirwân. He was introduced into the court of this monarch through the influence of his father-in-law, the aforesaid Abul 'Alâ, who, according to Amîn Râzî, was at that time ملك الشعرا, or "the king of the poets" of Shirwân, and was addressed in the Imperial Orders as در فرامین و مناشير, or "the Master of Poets" (استاد الشعرا). When Khâqânî gained the warm favour of the Khâqân and rose to distinction, he began to ill-treat his former benefactor, Abul 'Alâ, and in consequence of a bitter jealousy between the two, they wrote biting satires against one another.

Amin Râzî states that Hamdullah Mustaufî, in his *Târikh-i-Guzidah*, followed by Jâmi in his *Nafahât-ul-Ums*, conceives Khâqânî to be a pupil of the poet Afsâh-ud-Din Falakî, and that Âdarî, in his *Jawâhir-ul-Asrâr* (see Rieu, p. 43*), says that both Khâqânî and Falakî were the pupils of Abul 'Alâ. The latter's statement is supported by the following verses of a qitâh, quoted in the *Haft Iqlîm* (MS. copy A. S. B., No. D. 826, fol. 1107) which Abul 'Alâ addressed to Khâqânî.

دروگر پسر بود نامت بشروان
بهاقانیت من لشی برنهادم
بجای تو بسیار کردم نکوئی
ترادخترو مال و شهرست بدادرم
چرا حرمت من نداری که من هم
ترام پدرخوانده هم اوستادم *

Khâqânî enjoys the world-wide fame of a great Qâsidah writer, and 'Aufî, in his *Lubâb-ul-Albâb*, remarks that the poet received one thousand dinâr for each of his Qâsidâs addressed to the king. From the numerous Arabic words which the poet uses in his diwân and the Arabic Qâsidah which he addressed to *Shirwân Shâh*, it can at once be concluded that he was also well versed in Arabic.

His life was spent in the court of Khâqân Manâchihr, and his son Akhtashân (or Akhsatân) *Shâh*, who died about A.H. 584 = A.D. 1188, and to whom most of the poet's poems were addressed. It is said that Khâqânî once addressed a verse (quoted in *Daulat Shâh*, p. 80) to the Khâqân, which offended the latter to such an extent that he passed orders for putting the poet to death; but the poet managed to pacify the monarch by smooth excuses, and succeeded in obtaining permission to undertake the pilgrimage to Mecca, which he had already performed once in his youth. On his way he composed the well-known Maṣnawi *Tuhfat-ul-Îraqayn* (*vide infra*). On his return from the pilgrimage he visited Isfahân and returned to *Shirwân*. Again here he incurred the displeasure of Akhtashân *Shâh*, and to avoid it he fled to Baylaqân, but was arrested and imprisoned by the order of the monarch in the fort of Shâbrân, where he composed the *Habsiyah*, or the "Prison Poem" (see Khanykov, pp. 118-128). After an imprisonment of seven months he was released through the intervention of the Khâqân's mother. The poet spent his last days in Tabriz, where he died.

* These verses are also quoted in *Daulat Shâh*, pp. 70-71, but they are found with numerous variants in the *Târikh-i-Guzidah* (see Browne's translation, pp. 21-22).

The date of Khâqânî's death, A.H. 582 = A.D. 1186, fixed by Hamdullah Mustaufi in his Târikh-i-Guzidah, and followed by Amîn Râzî and Âdjûr, has been ably discredited by Dr. Rieu in his Persian Cat., p. 559. The learned doctor has shown that the poet survived his patron Akhtashân Shâh, composed poems in praise of the Atâbak Naşrat-ud-Dîn Qizil Arslân, who reigned from A.H. 582-587 = A.D. 1186-1191, and addressed a Qâṣîdah to Sultân Tukush Khwârizm Shâh after the conquest of Iṣfahân in A.H. 590 = A.D. 1193. We therefore agree with Dr. Rieu, in accepting the date A.H. 595 = A.D. 1198 given by the authors of the Khulâsat-ul-Afkâr, fol. 53^b; Mukhbir-ul-Wâsilim and Nata'iij-ul-Afkâr (in the margin of the Hâbib-us-Siyar, vol. ii., Juz 2, p. 176).

According to the copy of Daulat Shâh mentioned by the author of the Şuhuf-i-Ibrâhim, fol. 276^b, Khâqânî died in A.H. 588 = A.D. 1192, but Browne's edition of the Daulat Shâh gives A.H. 582 = A.D. 1186.

Notices on Khâqânî's life will be found in Riyâd-us-Shu'ara, fol. 124^a; Khazâna-i-Âmirah, fol. 153, and Makhzan-ul-Ğartib, fol. 224. See also, besides the above-named references, Rieu, p. 558; Sprenger, Oude Cat., p. 461; Hammer, Redekünste, p. 125; Ouseley's Biographical Notices, p. 157; Khanykov, Mémoire sur Khacanic, in Journal Asiatique, 6^{me} série, vol. iv., p. 187 (1864), and vol. v., p. 296 (1865); Salemann's introduction to his Russian edition of Khâqânî's rubâ'is, St. Petersburg, 1875; Ethé, Bodl. Lib. Cat., Nos. 560-581; Ethé, India Office Lib. Cat., Nos. 950-970; W. Pertsch, Berl. Cat., p. 76^S; G. Flügel, i., p. 508; Mélanges Asiatiques, iii., p. 114.

The dîwân contains Qâṣîdas, Tarjî'ât, Marâşî, Ğazals, Muqâtti'ât and mixed Rubâ'iyât, in no particular order.

foll. 1^b-251. Qâṣîdas and Marâşî.

foll. 252^a-386^a. Qâṣîdas, Ğazals, Tarjî'ât, Marâşî and Muqâtti'ât together without any order.

foll. 386-396^a. Rubâ'is.

For other copies see, besides the catalogues referred to above, Browne, Camb. Univ. Lib. Cat., p. 480; Jahrbücher, vol. lxvi.; Anzeig-blatt, p. 26, and St. Petersburg Cat., p. 328.

The poetical works of Khâqânî have been lithographed in Lucknow, 1879.

fol. 396 has been supplied by one Ilahdâd, son of Shaykh Nîzâm in A.H. 1000.

Written in a beautiful Nasta'lîq, within gold and coloured borders.

Not dated, apparently 14th century.

No. 32.

fol. 366; lines (centre col.) 19; margl. col. 12: size $10 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

کلیات خاقانی

KULLIYÂT-I-KHÂQÂNÎ.

The poetical works of Khâqânî, containing his dîwân and the Tuhfat-ul-'Irâqayn.

The MS. is divided into the following sections:—

I. The preface of the Tuhfat-ul-'Irâqayn. One folio, containing about fifteen or sixteen lines from the beginning is wanting, and the preface opens abruptly, thus:—

..... دیده میگفت موصل مکه ثانی ام است حضرت خواجه
کعبه قاعدة چنانست که کعبه بار کم دهد آخ

II. foll. 4^b-215^a. Qasîdas in alphabetical order, with the exception of the first, which begins—

دل من پیر تعلیم ام است و من طفل زبان دانش
دم تسلیم سر عشر و سر ڈالو دبستانش

This section is dated A.H. 1024.

III. foll. 215^b-249^a. Muqâtti'ât in alphabetical order, beginning—

يا صفوة الرحمن شافع خلقه آخ

IV. foll. 249^b-295^a. Gâzals in alphabetical order, beginning—

جام می تاخت بغداد ده اي يار مرا آخ

V. foll. 295^b-302^a. Rubâ'is in alphabetical order, beginning—

اي تیر هنر مهیل برجیس لقا آخ

VI. foll. 302^b-365^a. Tuhfat-ul-'Irâqayn, beginning—

مائیم نثارگان خیناک
ذلی حقہ مبز و مهره خاک

This is the well-known Maṣnawī of Khāqānī, in which the poet gives a description of his pilgrimage, specially referring therein to the two 'Irāqs, viz., 'Irāq-i-'Arab and 'Irāq-i-'Ajam.

foll. 1^b; 365^b and 366^a contain beautiful full-page miniatures. Six sumptuous 'unwâns, one at the beginning of each section.

Written in perfect Nasta'liq, within gold and coloured borders.

The Tuhfat-ul-'Irāqayn has been lithographed in Agra, 1855, and in Lucknow, 1876. Extracts from the poem have also been printed in Lucknow, 1867.

The MS. is dated A.H. 1027.

Scribe

قاصم الشیرازی

No. 33.

foll. 114; lines 15; size 8 $\frac{3}{4}$ × 5 $\frac{3}{4}$; 6 $\frac{1}{4}$ × 3 $\frac{1}{4}$.

تحفة العراقيين

TUHFAT-UL-'IRĀQAYN.

Another copy of the Tuhfat-ul-'Irāqayn, with the complete preface, which begins thus:—

خیر ما احتمم البر بعجاله كلة العجز لقصور بالله عن معرفته الله آخ

The poem itself begins as usual, on fol. 6^a.

foll. 1^b-12^a. On the margin, some selected Qaṣidas of Khāqānī.

Written in a fine Nasta'liq, within gold-ruled borders.

Dated A.H. 1014.

Scribe محمد معید بن مرزا محمد البخاری

No. 34.

foll. 213; lines 23; size $9\frac{1}{4} \times 6$; 7×4 .

شرح دیوان خاقانی

SHARH-I-DÎWÂN-I-KHÂQÂNI.

A commentary on the difficult Qasidas of Khâqânî. By Muhammād bin Dâ'ud bin Muhammād 'Alawî bin Muhammād bin Dâ'ud bin Muhammād 'Alawî الشادیابادی (See No. 28 above.)

Begins—

جواهر زواهر مپامن بیقیامن نشار حضرت صمده جل قدره را
مزماوار امست آخ

No alphabetical order is observed in the explanation of the Qasidas. It begins with the commentary on the Qasidah with which most of the copies of the diwân begin, viz. :—

دل من پیر تعلیم امست و من طفل زیان دانش

For other copies, see Rieu, p. 561; Ethé, Bodl., Col. 483; Ethé, India Office Lib. Cat., No. 968, and Sprenger, Oude Cat., p. 462.

A commentary on Khâqânî's diwân by 'Alawî Lâhijî of Jahângîr's time is described in Rieu ii., p. 562; another, called محبت نامه by 'Abd-ul-Wahhab bin Mahmûd al-Hasanî al-Husaynî al-Mâ'mûrî, with the takhallus خنایی, who flourished about A.H. 1090 = A.D. 1679, is mentioned in G. Flügel, i., p. 509, and W. Pertsch, Berlin Cat., p. 770, and a third, called فرح افزا by Qabûl Muhammād, the author of the Haft Qulzum, is noticed in Sprenger, Oude Cat., p. 463.

The present copy is written in careless Nasta'liq, evidently by different hands, though the colophon mentions only ابراهیم میرن حسین

- as the scribe.
- Dated A.H. 1036.

No. 35.

foll. 183; lines 25; size $11\frac{3}{4} \times 6\frac{3}{4}$; 9 x 4.

The same.

Another copy of the same commentary. Beginning as above.
 Written in ordinary Nasta'liq.
 Dated, A.H. 1223.

No. 36.

foll. 76; lines 15; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان ظهیر فاریابی

THE DÎWÂN OF ZAHÎR FÂRYÂBÎ.

With a preface.

Beginning of the preface—

میامن بی نهایت و آفرین بی پایان قادریرا که دوشمع در حجره
 دماغ ما افروخت آخ

The author of this preface, who does not mention his name, was a contemporary of Zahîr Fâryâbî. He says that he had a great desire to meet Zahîr Fâryâbî, but before he could do so the poet had departed for the next world. He then collected the scattered poems of Zahîr in a diwân, and dedicated it to the Wazir Majd-ud-Din Ahmad bin Muhammad.

The same preface is noticed in Sprenger, Oude Cat., p. 579; Rieu Suppl., Nos. 222 and 223, and Ethé, Bodl. Lib. Cat., No. 582.*

Beginning of the diwân on fol. 5^b as in Rieu Suppl., No. 582, and Ethé, Bodl. Lib. Cat.

* I think the author of this preface is probably Shams-ud-Din Sijâsi, who is mentioned by H. Kh., vol. iii., p. 293, to have collected the poet's diwân. Amin Rûzî, however, gives a very meagre account of a poet whom he calls Shams-ud-Din Tâhir of Sijâsi or Sijâs. (See Ethé, India Office Lib. Cat., col. 475, No. 1301.)

چو ذهرا وقت صبور از افق بسازد چنگ
زمانه تیر کند ناله مرا آهنگ

Rieu Suppl., Copy No. 222, correctly reads چنگ instead of چنگ in the first line, and تیر instead of ذهرا in the second line. The initial line of the copy of Zahir's diwân noticed by Dr. Rieu in his Pers. Cat., vol. ii., p. 562^b, viz. —

ستاره مسجده برد طالع منیر ترا
زمانه بومه زند پایه سریر ترا

is found here on fol. 43^a; and it is remarkable that Gustavus Flügel, in his catalogue, vol. i., p. 497, has quoted this verse as the initial line of the diwân of Amir Mu'izzî, who died in A.H. 542 = A.D. 1147.

ظہیر الدین ابو الفضل طاہر بن محمد الفاریابی, a native of Fâryâb, in Balkh, was, according to Daulat Shâh, a pupil of Rashid-i-Samarqandî, the author of the مهر و فا, and a contemporary of Khâqânî, Mujir-ud-Din Baylaqânî, and several others. Besides being a renowned poet, Zahir enjoyed the reputation of a great philosopher and astronomer of his age, and was called the صدر الحکما or "The head of the philosophers" (See 'Aufi's Lubâb-ul-Albâb, p. 298). Zahir, in his poetical compositions, is sometimes ranked with Anwârî, and it is said that among the later poets of Kâshân there was a controversy as to which of the two deserved preference, and Majd-ud-Din Hamgar, to whom the matter was referred for decision, gave preference to Anwârî.* He was at first a panegyrist to Tugân Shâh, who ruled in Nishâpûr from A.H. 569-581 = A.D. 1173-1185, and of Husâm-ud-Daulah Ardshîr, the ruler of Mâzandrân A.H. 567-602 = A.D. 1171-1205. At the latter's hands the poet received many favours, and alludes to them in this verse :—

ماید که بعد خدمت ده ماله در عراق
نام هنوز خسرو مازندران دهد

See Browne's Ibn Isfandiyâr's History of Tabaristân, pp. 71-3, where also a long Qâsidah of the poet addressed to this ruler is quoted. When Zahir rose to distinction he attached himself to the services of the Atâbaks of Âdarbajâjân, Muhammad bin Îlduguz, known as Jahân Pahlawân (A.H. 568-582 = A.D. 1172-1186), and his brother and successor, Qizil Arslân (A.H. 582-587 = A.D. 1186-1191). The poet, however, left the latter's court, and entered the service of the Atâbak Nasrat-ud-Din, the

* This versified reply of Majd-ud-Din, which he sent to Kâshân in the month of Rajab, A.H. 674, is fully quoted in Browne's Târikh-i-Guzidah, pp. 61-62.

son of Muhammad bin Ȧlduguz. He spent his last days in retirement, and died, according to the *Târikh-i-Guzidah*; Taqî Kâshî (Oude Cat., p. 16); Taqî Auhâdi, fol. 430; Daulat Shâh; *Khazâna-i-‘Âmirah*, fol. 227^a; *Riyâd-ush-Shu‘arâ*, fol. 245; *Şuhuf-i-Ibrâhim*, fol. 575, in A.H. 598 = A.D. 1201, at Tabriz, and was buried in *Surkhâb*, near the tomb of *Khâqânî*.

For his life and poems see Rieu, p. 562; Sprenger, Oude Cat., p. 579; Ouseley, Biogr. Notices, p. 154; Ethé, Bodl. Lib. Cat., Nos. 582-584; Ethé, India Office Lib. Cat., No. 971; W. Pertsch, Berlin Cat., Nos. 691, 747-8; Rieu Suppl., Nos. 222-24; Krafft, p. 62; Upsala Cat., p. 102, and Browne's Camb. Univ. Lib. Cat., p. 302. See also *Habib-us-Siyar*, vol. ii., Juz 4, p. 127; *Khulâsat-ul-Afkâr*, fol. 102^b; *Mâkhzan-ul-Garâ’ib*, fol. 509; *Nashtar-i-‘Ishq*, fol. 1116; Hammer Redekunste, p. 130; Schefer's Chrestomathie, vol. i., p. 112, and Rosen Instut, p. 205.

The dîwân was printed in Calcutta, A.H. 1245, and lithographed in Lucknow, A.H. 1295.

Written in a fine *Nasta’liq*, within gold-ruled columns.

Not dated, apparently 15th century.

No. 37.

fol. 337; lines 21; size $6\frac{1}{2} \times 5\frac{3}{4}$; $4\frac{1}{2} \times 3$.

خمسه نظامي

KHAMSA-I-NIZÂMÎ

The five poems of Nizâmî, also called Panjganj. Nizâmî, with his full name نظام الدين ابو محمد اليامن بن يوسف بن موريد الگنجوي, the greatest of all the Maṣnawî writers, was born in the province of Qum, but the greater portion of his life was spent in Ganjah, a town of Arrân. Nizâmî's brother, Qiwâmi-i-Muṭarrizi, was also a poet of great distinction, and a copy of his poems (O. E. 6464) is preserved in the British Museum. It also appears from several verses of his poems that he had a son named Muhammad. Very unreliable accounts of the poet are given by his biographers, and I should like to refer to the learned monograph of W. Bacher, who has based Nizâmî's life exclusively on the poet's own statements in the several poems of his *Khamsah*.

Various conflicting dates are assigned to Nizâmî's death. Daulat Shâh, p. 131, followed by Taqî Auhâdi, fol. 743, gives A.H. 576 =

A.D. 1180; Jāmī, in his *Nafahāt*, p. 708, followed by the author of the *Habib-us-Siyar*, vol. ii., Juz 4, p. 112, in A.H. 592 = A.D. 1195; Taqī Kāshī, Oude Cat., p. 17, followed by the authors of the *Subh-i-Sādiq* (on the margin of the *Habib-us-Siyar*, loc. cit.), and the *Nashtar-i-Ishq*, fol. 1832, places the poet's death in A.H. 602 = A.D. 1205. The author of the *Khulāsat-ul-Afkār*, fol. 192*, fixes Nizāmī's death in A.H. 600 = A.D. 1203.

Of the various statements of his age made by Nizāmī himself in his poems, the most accurate seems to be that in the prologue to the *Laylā Majnūn*, where the poet says that he had then counted seven times seven years: مجموعه هفت میع خوانم, that is, forty-nine years, and as the poem was completed in A.H. 584 = A.D. 1188, as mentioned in the same prologue

کاراسته شد به بہترین حال
در میان رجب به ٹا و فا دل

we may conclude that the poet was born in A.H. 535 = A.D. 1140.

Again, in the epilogue to the *Iskandar Nāmah*, which was added by a contemporary of the poet, it is stated that he died at the age of sixty-three years and six months.

فروں بود شش مه ذ شهرت و مه میال

So we may infer that Nizāmī died in A.H. 599 = A.D. 1202.

For further notices on Nizāmī's life see *Haft Iqlim*, fol. 268; *Riyād-ush-Shu'arā*, fol. 411; *Makhzan-ul-Āgarāib*, fol. 867; *Ātash Kadah*, p. 318; see also Sprenger, Oude Cat., p. 519; Rieu, p. 564; Captain H. Wilberforce Clarke's Translation of the *Sikandar Nāmah*, London, 1881; Hammer Redekünste, p. 105; W. Bacher's *Nizāmī's Leben und Werke*, published in German, Leipzig, 1871; English translation of the same, London, 1873.

For other copies of Nizāmī's *Khamsah* and his works, see, besides the above-mentioned catalogues, Rieu Suppl., Nos. 225-229; Ethé, Bodl. Lib. Cat., col. 487; Ethé, India Office Lib. Cat., Nos. 927-1027; Camb. Univ. Lib. Cat., pp. 303-306; G. Flügel, i., p. 503; W. Pertsch, p. 67, and Berlin Cat., p. 751; St. Petersburg Cat., p. 32, etc., etc.

According to Daulat Shāh and Taqī Auhādi, Nizāmī has left, besides the *Khamsah*, a diwān containing above twenty thousand verses, and the former quotes a gazal of the poet, and although 'Aufi (vol. ii., p. 397) cites three short gazals which he says he heard a scholar reciting in Nishāpūr, yet he distinctly says that, except the Maṣnawī poems, Nizāmī left very little poetry. W. Bacher (p. 7), however, cites a verse from the *Laylā Majnūn* as a proof that the poet arranged his diwān in

A.H. 584 (A.D. 1188). Strange that no copy of the *diwân* of such an eminent poet as Nizâmi is to be found anywhere.

The *Khamsah* of Nizâmi was lithographed in Bombay, 1834 and 1838, and in Tehran A.H. 1261. Edited in Tabriz, 1845.

Contents:—

I.

fol. 1^b.

مخزن الامرار

MAKHZAN-UL-ASRÂR.

Begins—

هست کلید در گنج حکیم

بسم الله الرحمن الرحيم

The poem is divided into twenty sections or *Maqâlas*. According to this copy, the poem was completed in A.H. 582 = A.D. 1186, as will appear from the following concluding lines:—

از گه هجرت شده تا این زمان
پانصد و هشتاد و دو افزون بدان

But this seems improbable, as the *Shîrîn Khusrû*, which was composed after the *Makhzan-ul-Asrâr*, is dated A.H. 571 = A.D. 1175. Copies of the poem are mentioned by Rieu and Ethé, pp. 559 and 488, bearing the dates A.H. 552 and 559 = A.D. 1157 and 1163 respectively. However, the question of the date of composition of the poem has been ably discussed by Professor Rieu, who assigns the date A.H. 572 or 573 = A.D. 1176 or 1177. See also Ethé, India Office Lib. Cat., No. 972, 1.

The poem is dedicated to *Fakhr-ud-Dîn Bahrâm Shâh*, son of *Dâ'ud*, King of Armenia and Rûm, f. 5^b.

شاه خلق تاج و میلیمان نگین

مفخر آفاق ملک فخر دنی

Bahrâm Shâh was the hereditary ruler of Arzan Jân, and a vassal of Qilij Arslân (A.H. 558-578 = A.D. 1162-1182). He died in A.H. 622.

The *Makhzan-ul-Asrâr* was lithographed in Lucknow 1869, 1872, and with a commentary, 1881; Cwanpûr, 1869, and edited by H. Bland, Lond. 1844. An English translation by J. Haddon Hindley, in manuscript, is preserved in the British Museum, London.

fol. 30^b-31^a. Blank.

II.

fol. 31^b.

خسرو و شیرین

KHUSRÛ WA SHIRÎN.The loves of Khusrû and Shirîn.

Begins—

خداوند ا در توفیق بکشای

نظامی را ره تحقیق بنمای

On fol. 38^a begins the story:—

چنین گفت آن سخن گوی کهنه زاد

که بودش دامستانهای کهنه یاد

The prologue contains eulogies on Sultân Tugral, Shams-ud-Din Abû Ja'far Muhammâd, and Qizil Arslân. There is also a panegyric addressed to Tugân Shâh under the heading در مدح امیر طغائیشاد on fol. 33^b.

طغائیشاد سخن بر ملک شد چیر

فراران قلم را داده شمشیر

Tugân Shâh ascended the throne of Persia in A.H. 569 = A.D. 1173, after the death of Sultân Sanjar, and was slain by Tukush, the Sultân of Khwârizm, in A.H. 581 = A.D. 1185.

There are different views regarding the dedication of the poem.

According to Nashtar-i-Ishq, fol. 1832, the poem was dedicated to Tugral Arslân, who ascended the throne in A.H. 573 = A.D. 1177; according to Rieu, p. 566^a, to Shams-ud-Din Abû Ja'far Muhammâd bin Atâbak Ilduguz, and according to Ethé, Bodl., col. 488, to the three above-named persons.

In the prologue on fol. 34^a, the poet says that he composed the poem at the instance of Tugral Arslân, as will be seen from the following verses:—

(۱) چو سلطان جهان شاه جوان بخت

که برخوردار باد از تاج و از نعمت ...

(۲) پناه ملک شاهنشاه طغول

خداوند جهان سلطان حادل

- (۳) بسلطانی بتاج و تخت پیوست
بجای ارسلان بر تخت به نشست
- (۴) من این گنجینه را سر می کشادم
بنای این عمارت می نهادم
- (۵) اشارت زنکی از درگاه معمور
بسغل بندۀ القا کرد منشور
- (۶) کزین مان تحفه عالی بسازد
که عقل از منتش گردن فرازد
- (۷) قبول بندگی را ماز دادم
سلامت را بخون خط باز دادم

The line giving the date of completion of the poem (in A.H. 576 = A.D. 1180) mentioned by Rieu, p. 566^a, is not found in any of our copies.

Nizâmi also states at the end how he was honourably received and highly rewarded by Qizil Arslân.

چنان رفتم که مسوی کعبه حجاج
چنان باز آمدم کامد ز معراج

The poem ends with a short eulogy on the prince Naşrat-ud-Din.

موید نصرة الدین کافریش
ذ نام او پذیرد نور بینش

The Khusrú-wa-Shirín was lithographed at Lahore in A.H. 1288. For the contents, see Hammer's Schirin, Leipzig., 1809.

III.

fol. 102^b.

LAYLÂ AND MAJNÛN.

A poem on the loves of Laylâ and Majnûn.

Begins—

ای نام تو بهترین سر اخاز
بی نام تو نامه کی کنم باز

The poem is dedicated to Akhtashân Shah, or Shîrwân Shah (*d.* in A.H. 584), as mentioned in the epilogue, fol. 156^b.

نه شروان شاه بل جهان شاه
کیخسرو ثانی اختشان شاه

On fol. 106^b the poet says that he received a letter from that king requesting him to take Laylâ Majnûn as his next subject, after the completion of Shirîn Khusrû. Hence he composed the present poem, as he says on fol. 107^a, consisting of more than four thousand verses, completing it at the end of Rajab, A.H. 574 = A.D. 1178 (probably a mistake for A.H. 584 = A.D. 1188).

این چار هزار بیت و اکثر
شد گفته بیچار ماه کمتر . . .
کارامته شد به بهترین حال
در ملح رجب بشی و فا دال
تاریخ حیان که داشت با خود
هشتاد و چهار بود و پانصد

هشتاد و چهار is evidently a mistake for چهار, as it has already been mentioned that Nizâmi composed his Khusrû Shirîn in A.H. 576 = A.D. 1180.

The story begins on fol. 112^a :—

گوینده دامستان چنین گفت
آن لحظه که در این سخن سفت

The poem ends with a dedication to the same Akhtashân Shah. Edited, Lucknow, 1870 and 1888. Translated into English by J. Atkinson in 1836.

IV.

fol. 157^b.

هفت پیکر

HAFT PAYKAR.

Haft Paykar, or "The Seven Images," containing seven stories related by the seven favourites of the king, Bahrâm Gûr, hence its other name, *قصه بهرام گور*

Begins—

ای جهان دیده بود خوبش از تو
هیچ بودی نبود پیش از تو

The poem was written for 'Alâ-ud-Dîn Karb Arslân, a descendant of Aqshânqar Ahmedîlî (d. A.H. 527 = A.D. 1132). He was governor of Marâgah, where he was besieged in A.H. 602 = A.D. 1205. See Kâmil, vol. xii., p. 156, and vol. x., p. 483.

The poet refers to the above king on fol. 160^b :—

حمدہ مملکت علّا الدین
حافظ و ناصر زمان و ذمین
شاه کرب ارسلان کشور گیر
به از الپ ارسلان بتاج و سریر
نسل افشنقری موید ازو
جد و ابا کمال امجد ازو

Other copies have قزل ارسلان and الپ ارسلان substituted for کرب ارسلان

G. Flügel and several others assert that the poem was dedicated to Qizil Arslân, but it seems improbable, as this Arslân died in A.H. 587 = A.D. 1191, while the poem was composed in A.H. 593 = A.D. 1196 (see Rieu, p. 567.) Dr. Ethé, India Office Lib. Cat., No. 972, 4), is, however, of opinion that it was dedicated to Nasrat-ud-Dîn Arslân, who ascended the throne of Mûşîl in A.H. 598 = A.D. 1201.

On fol. 164^a begins the story :—

گوهر امای گنج خانه راز
گنج گوهر چنین کشايد باز

The prologue, fol. 215^a, contains the date of the composition, the 14th of Ramadān, A.H. 593 = A.D. 1196.

از پس پانصد و نود مه قرار
گفتم این نامه را چو ناموران
روز بد چارده ز ماه صیام
چار ساعت ڈ روز رفتہ تمام

Some copies read an erroneous date, A.H. 598 = A.D. 1201.

The Haft Paykar was lithographed in Bombay, 1849, and Lucknow, A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuerstentochter," Kasan, 1844.

V.

fol. 215^b.

اسکندر نامہ

ISKANDAR NÂMAH.

The Book of Alexander.

Begins—

خدا ایا جهان بادشاهی تراست
ذ ما خدمت آید خدائی تراست

The poem is divided into two parts; the first part, called *Sharaf Nâma-i-Iskandari*, or *Iskandar Nâma-i-Barri*, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously as *Khirad Nâma-i-Iskandari*, *Iqbâl Nâma-i-Iskandari* or *Iskandar Nâma-i-Bâhri*, describes the king as a prophet and philosopher, and relates his adventures at sea.

In the prologue, after highly eulogising the king *Nâşrat-ud-Dîn*, the poet says that the monarch had wished the poem to be dedicated to him.

جهان پهلوان نصرت الدین که هست
بر اعدای خود چون فلک چیره دمست

چو فرمان چین آمد از شهریار
که بر نام ما نقش پند این نگار

Nasrat-ud-Din Abū Bakr bin Atābak Muḥammad ascended the throne at Tabriz, A.H. 587 = A.D. 1191, on the assassination of his uncle, Qizil Arslān, and died in A.H. 607 = A.D. 1210. (See Ḥabib-us-Siyar, vol. ii., Juz 4, p. 127.)

The story begins on fol. 225^a—

گزارنده نامه خسروی
چنین داد نظم مخن را نوی

In Copy No. 38, fol. 341^b, the poet enumerates his works thus:—

موی مخن آوردم اول پسیج
که مستی نکردم دران کار هیج
درو چرب و شیرینی انگیختم
بشیرین و خسرو درآویختم
وزالجا سراپرده بیرون زدم
در عشق لیلی و مجعون زدم
چو زان دامستان باز پرداختم
موی هفت پیکر فرم تاختنم
کنون بر بساط مخن پروری
ذنم کومن اقبال اسکندری

From this it is clear that the Iskandar Nâmah was composed after the Haft Paykar, i.e., after A.H. 593 = A.D. 1196.

In other copies the date of composition of the Iskandar Nâmah is given A.H. 597 = A.D. 1200.

پتاریخ پانصد نود هفت ممال
چهارم محرم بوقت زوال

and this date is supported by the author of the Nashtâr-i-Ishq, fol. 1832. But the present copy and copies of earlier dates do not mention any verse giving the date of composition.

The epilogue to the first part ends with a panegyric on the same Nasrat-ud-Din.

On fol. 293^b the second part of the Iskandar Nâmah, called in the heading کتاب اقبالنامه, begins—

خرد هر کجا گنجی آرد پدید
ز نام خدا مازد آنرا کلید

The prologue contains a dedication to Malik Qâhir 'Izzud-Dîn Mas'ûd bin Nûr-ud-Dîn Arslân; who became the ruler of Mausil in A.H. 607 = A.D. 1210, and died in A.H. 615 = A.D. 1218.

سر سرفرازان و گرد نکشان
ملک حزالدین قاهر شه نشان
بطغراي دولت چو طغول نگين
ابو الفتح مسعود بن نورالدین

In the epilogue, fol. 337^a, the poet says that he had reached at this stage the age of sixty.

پشنهت آمد اندازه مال من
نگشت از خود آوازه حال من

The first part of the Iskandar Nâmah was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes," St. Petersburg, 1829. See also Spiegel, "Die Alexandersage beider Orientalen," Leipzig, 1851, pp. 33-50.

The whole of the first part has been translated into English by Capt. H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nâma-i-Bahri, by Dr. Sprenger, Calcutta, 1852 and 1869.

A short statement of the contents will be found in Erdmann's work, vol. i., p. 24, and a fuller abstract in Bacher's Memoir, pp. 101-171. See also Ethé, "Alexanders Zug zum Lebensquell," Sitzungsberichte der bayrischen Akademie, 1871, pp. 343-405.

In noticing a copy of the Khamsah, Dr. E. Denison Ross, in his Cat. of the Arabic and Persian MSS., in the India Office Lib., pp. 26-27, has described a copy of the Iskandar Nâmah, which is particularly interesting for offering a recension of the poem. This version is not divided into two parts, and the learned doctor has made ingenious attempts in showing the considerable differences from other known versions.

Written in a fine minute Nasta'liq within four gold borders.
Dated, the 20th Ṣafar, A.H. 835.

Scribe

محمد بن علي

No. 38.

fol. 507; margl. col. of 16 lines, central col. of 21 lines.

Size 9 x 6½; 6½ x 4.

The same

Another copy of Nizāmī's Khamsah.

Contents:—

fol. 1^b. مخزن الاسرار Makhzan-ul-Asrār.

The colophon, fol. 43^a, is dated the 14th Rajab, A.H. 882.

fol. 43^b. خسرو و شیرین Khusru wa Shirin.

This portion is dated, fol. 158^a, the 18th Dīqa'ad A.H. 882.

fol. 158^b. لیلی و مجذون Laylā wa Majnūn.

Dated, fol. 240^a, 17th Muḥurram, A.H. 883.

fol. 240^b. هفت پیکر Haft Paykar.

Dated, fol. 327^a, 8th Rabi' I, A.H. 883.

fol. 327^b. The first part of the Iskandar Nāmah, called in the heading كتاب شرفنامه اسكندری

Dated, fol. 444^a, the 23rd Jamādī I, A.H. 883.

fol. 444^b. The second part of the Iskandar Nāmah, called كتاب اقبالنامه

Colophon, dated the 3rd Rajab, A.H. 883.

fol. 22^a, 65^b, 85^a, 101^b, 105^b, 203^b, 204^a, 210^a, 227^a, 233^a, 235^b, 255^a, 261^b, 273^b, 370^b, 382^a, 469^b contain miniatures in Persian style.

Written in a fine clear Nasta'liq, with a double page 'unwān' at the beginning of the work, and illuminated headings at the beginning of each poem.

On fol. 1^a, a note, written in a gold circle, runs thus:—

خمسة مولانا نظامي از خزانه قطب شاه مقابله کرد اخند ملا روشان

It also bears the seals of 'Ināyat Khān Shāh Jahānī and 'Abdur Rašid-i-Daylamī, two nobles of the court of the Emperor Shāh Jahān.

No. 39.

foll. 278; lines 20; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

FOUR MASNAWÎS BY NIZÂMÎ.

1. fol. 1^b. مخزن الامصار
2. fol. 31^b. خسرو و شیرین
3. fol. 107^b. هفت پیکر
4. fol. 168^a. Iskandar Nâmah (the first part).

Twenty-seven lines from the beginning are wanting, and the poem abruptly opens with the line:—

خرد تا ابد در نیابد ترا
که تاب خرد بر نتابد ترا

fol. 252^b. The second part of the Iskandar Nâmah, called in the heading خرد نامه

folios containing about one thousand two hundred verses are missing at the end.

Written in a beautiful Nasta'liq, apparently in the 16th century.

No. 40.

foll. 110; lines 17; size $6\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{4} \times 3\frac{1}{2}$.

TWO MASNAWÎS BY NIZÂMÎ.

1. fol. 3^b. مخزن الامصار
2. fol. 39^b. لیلی مجنون

foll. 2^b, 3^a, 7^b, 21^b, 26^b, 56^b, 65^b and 80^a contain fine, but faded miniatures.

This splendid copy is written within four gold-ruled borders in a very minute and beautiful Nasta'liq, with a fine illuminated double-page 'unwân, at the beginning of the مخزن الامصار, and an exquisitely decorated heading at the beginning of the Laylâ Majnûn.

Not dated, apparently 15th century.

[S. Khurshid Nawâb.]

No. 41.

foll. 297; lines 12; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

خسرو شیرین

KHUSRÛ SHÎRÎN.Khusrû Shirîn; begins as usual.foll. 31^a, 32^b, 40^a, 42^a, 43^b, 45^a, 48^a, 54^a, 57^a, 59^b, 62^b, 76^a, 84^a, 89^a, 93^b, 96^b, 108^b, 114^a, 119^b, 149^a, 151^b, 155^a, 169^a, 184^a and 288^a contain exquisite miniatures in Indian style.

Written in fine Indian Nasta'liq, between fancy gold grounds, within thick gold and coloured borders. In the colophon it is stated that the manuscript was transcribed for one Yusuf Khân.

Dated, Monday the 22nd Dil Hajj A.H. 1237.

No. 42.

foll. 284; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

اسکندر نامہ

ISKANDAR NÂMAH.

The first part of the Iskandar Nâmah, generally called the شرق نامه اسکندری

foll. 30^b, 32^a, 43^a, 84^a, 98^b, 121^a, 130^a, 169^b, 170^a and 198^b contain fine miniatures in the Indian style, illustrating the text.On fol. 226^b, space for miniature is left blank.

Written in a clear Indian Nasta'liq, with a fine double-page 'unwâñ. Not dated. 17th century.

No. 43.

foll. 123 : lines 817 ; size $9\frac{1}{4} \times 5$; $7\frac{1}{2} \times 3$.

The same.

This copy contains scanty notes on the margin in the same handwriting as the text.

The headings are in red.

Written in a clear Nasta'liq within red-ruled borders.

Dated 27th Ṣafar, A.H. 1143.

Scribe, Muhammad Khân Qâdirî. محمد خان قادری

S. Khurshid Nawâb.

No. 44.

foll. 246 ; lines 15 ; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

The same.

Another copy of the first part of the Iskandar Nâmah.

foll. 7^b, 15^b, 21^b, 22^b, 27^a, 30^a, 36^b, 38^b, 45^b, 46^b, 49^a, 53^b, 56^a, 62^b, 64^a, 66^a, 67^a, 71^a, 76^a, 79^b, 83^a, 86^a, 91^a, 92^a, 96^b, 103^b, 108^a, 111^b, 117^a, 121^b, 124^b, 128^b, 133^a, 138^a, 144^a, 147^b, 154^b, 163^a, 165^b, 171^b, 178^b, 183^a, 188^b, 200^a, 209^a, 217^a, 223^a, 227^a, 236^a and 248^b contain fine coloured illustrations in Indian style.

Written in fine bold Nasta'liq, within gold ornamented grounds, with a double-page 'unwân at the beginning.

Copyist, *.....*

Dated Lahore, Sunday the 11th Ṣafar, A.H. 1144.

No. 45.

foll. 13; lines 23; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$

خلاصه خمسه نظامی

KHULĀSA-I-KHAMSA-I-NIZĀMÎ.

Extracts from the five Maṣnawis of Nizāmî, with a short prose preface.

Begins—

بر اصحاب دولت و ارباب مکنت واجب و لازم ام است که بعد از
قرائیت قران کریم و تلاوت فرقان قدیم الخ

This redaction is divided into thirty-seven chapters according to the subjects, which are generally concerned with moral and religious precepts.

The first chapter, در توحید و مناجات, begins thus on fol. 2^a:

ای همه هستی ذ تو پیدا شده
خاک ضعیف از تو توانا شده

Other copies of the Khulāsa are mentioned in Rieu, p. 575; Ethé, Bodl., col. 493, and Pertsch, Berl., No. 738; see also Sprenger, p. 521. A copy of similar extracts, divided into thirty-five chapters, is described in Ethé, India Office Lib. Cat., No. 982. See also Ethé, Bodl., Nos. 597 and 598, Rieu (*ib.*), and Pertsch, Berl. (*ib.*).

Written in fine clear Nasta'liq, within four gold-ruled borders, with the headings in red.

Dated A.H. 1061.

Scribe, Muhammad 'Ali محمد علی

No. 46.

full. 473; 25 lines in four centre columns; 63 lines in marginal column;
size 14 x 9; 12½ x 8; 9½ x 5½.

كليات شيخ فريد الدين عطار

**KULLIYÂT-I-SHAYKH FARÎD-UD-DÎN
'ATTÂR.**

The complete poetical works of Farid-ud-Din 'Attâr.

ابو حامد محمد بن ابوبکر 'Attâr, with his full name ابراهیم فردالدین عطار النیسا بوری, the celebrated mystic and a most profound Sufî poet, about whom Jalâl-ud-Dîn Rûmî, the greatest of all the Sufî poets, is said to have made the following remarks:—

هفت مهر عشق را عطار گشت
ما هنوز اندر خم یاک کوچه ایم

was born in Shâdiyâkh, near Nîshâpûr in A.H. 513 = A.D. 1119, during the reign of Sultân Sanjar, and was killed by the Mugals in A.H. 627 = A.D. 1229, at the age of 114 lunar years. 'Attâr, who is more renowned as a Sufî than a poet, derived his poetical title from the profession of his father, a druggist, which 'Attâr himself continued for some time. Meagre and unreliable accounts of his life are found in the Tadkiras, and I should like to refer to the life added in the beginning of the Tadkirat-ul-Auliya, edited by Dr. Browne. See also Taqî Auhâdi, fol. 450; Nafahât; Haft Iqlim, fol. 216; Majâlis-ul-'Ushshâq, fol. 92; Mâkhzan-ul-Ğarâ'ib; Daulat Shâh and H. Kh., vol. ii., p. 68.

For further notices on his life and his complete works, see Rieu, i., p. 344, and vol. ii., pp. 576-580; Ethé, Bodl. Lib. Cat., Nos. 622-636; Ethé, India Office Lib. Cat., Nos. 1031-1033; Sprenger, Oude Cat., pp. 346-358; Camb. Univ. Lib. Cat., p. 310; Ouseley's Biographical Notices, p. 236, and G. Flügel, p. 509.

Besides his well-known work, Tadkirat-ul-Auliya and a diwân, containing, according to Mâkhzan-ul-Ğarâ'ib, thirty thousand verses and

ten thousand Rubâ'is, 'Attâr is said to have left forty Maṣnawîs, of which the following are known :—

(14)	وصیت نامه	اسرار نامه	(1)
(15)	بلبل نامه	الهی نامه	(2)
(16)	امرار شہود	مصيبت نامه	(3)
(17)	گل خسرو	جواهر الذات	(4)
(18)	منظور العجایب	امشتر نامه	(5)
(19)	خیاط نامه	مختار نامه	(6)
(20)	کفر الحقائق	حیدر نامه	(7)
(21)	هفت وادی	بیسر نامه	(8)
(22)	لسان الغیب	مسیاہ نامه	(9)
(23)	منطق الطیر	منطق الفتوح	(10)
(24)	منصور نامه	گل هرمز or خسرو نامه	(11)
(25)	کنز البحر	پند نامه	(12)
		وصلت نامه	(13)

Ethé, Bodl. Lib. Cat., Nos. 622-25, mentions three copies of the Kulliyât, each containing twenty or twenty-one Maṣnawîs, and Sprenger also mentions a similar number of Maṣnawîs. But our copy of the Kulliyât contains the poet's diwân and twelve Maṣnawîs only.

Contents (marginal column) :—

I.

foll. 1^b-93^a.

جوهر الذات

JAUHAR-UD-DÂT.

This is only the second of the three daftars into which the poem is divided. The first and the second daftars are wanting in this copy. It begins thus :—

تعالی اللہ ازین دیدار پر نور
کہ در ذراست حالم گشت مشہور

It is incomplete towards the end, and breaks off abruptly on fol. 93^a with the first part of a verse, viz., بود کایچا تو زین سر حقیقت. The second part of twenty verses at the end are wanting, and space is left blank for them. On fol. 21 about forty-four verses are wanting, and after fol. 8 three folios, containing about two hundred and fifty verses, are missing. The poem is also called جواهر ذات—جواهر الذات and جواهر نامه. For other copies see Sprenger, Oude Cat., p. 351; W. Pertsch, Berlin Cat., p. 780; Ethé, Bodl. Lib. Cat., No. 622, 623, etc.; Rieu, ii., pp. 576-577; Ethé, India Office Lib. Cat., No. 1031, 1017, etc., and G. Flügel, i., p. 513.

II.

fol. 1^b (centre column).

مظہر العجایب

MAZHAR-UL-'AJÂ'IB.

Beginning—

آفرین جان آفرین بر جان جان
زاكه هست او آشکارا و نهان

On fol. 3^a, the author, after giving the title of the poem in this way—

ابن کتابم از خرایب آمد است
مظہر سر عجایب آمد است

enumerates his following previous compositions :—

خسرو گل	جوهرالذات
بلبل نامه	اشتر نامه
البی نامه	منطق الطیر
پند نامه	مصيبت نامه
and	اسرار نامه
ذکرۃ الاولیا	وصلت نامه

Thirty-eight lines, which were missing on fol. 21, have been recently added by the scribe of this library.

After fol. 8, three folios, containing about three hundred verses, are missing.

For other copies, see Sprenger, Oude Cat., p. 353; Rieu, p. 579; Ethé, Bodl. Lib. Cat., No. 622, 5, etc., and Ethé, India Office Lib. Cat., No. 1131, 18, etc.

fol. 70^b-71^a. Centre column blank.

III.

fol. 71^b.

منطق الطير

MANTIQ-UT-TAYR.

Beginning—

آفرین جان آفرین پاک را
آنکه جان بخشید و ایمان خاک را

The poem is divided into thirty sections. مثاله The verse giving the date of its composition A.H. 583 = A.D. 1187, quoted in Rieu Suppl., No. 235, ii., is wanting here.

Lithographed in Lucknow, A.H. 1288, and Bombay, A.H. 1280.

Edited by Garcin de Tassy, Paris, 1857; translated into French in 1863. For other copies, see Sprenger, Oude Cat., p. 354; Ethé, Bodl. Lib. Cat., No. 622, etc.; Rieu, p. 576^a; Pertsch, Berlin Cat., No. 753; G. Flügel, i., pp. 509 and 511; Browne, Camb. Univ. Lib. Cat., p. 312.
fol. 121^a blank.

IV.

fol. 121^b.

حلاج نامه or منصور نامه

HALLÂJ NÂMAH OR MANSÛR NÂMAH.

Beginning—

بود منصوري حجب شوریده حال
در راه تحقیق او را صد کمال

This poem, seldom found in other copies of the Kulliyât, is noticed in Stewart Cat., p. 60; Ethé, Bodl. Lib. Cat., No. 623, 15, and Ethé, India Office Lib. Cat., No. 1033, 13.

fol. 124^a-125^a blank.

V.

fol. 125^b.

مُصَبِّبَتْ نَامَه

MUSÎBAT NÂMAH.

It is also called نَزَهَتْ نَامَه. See Upsala Cat., p. 100.
 Begins—

حمد پاک از جان پاک آن پاک را
 کو خلافت داد مشت شاک را

The poem is divided into forty chapters, enumerated by Sprenger,
 Oude Cat., p. 349. See also Rieu, p. 576; Ethé, Bodl. Lib. Cat.,
 No. 622, 12; Pertsch, Berlin Cat., No. 761; and G. Flügel, i., p. 510.
 foll. 200^b–201 blank.

VI.

fol. 201^b.

لسان الغيب

LISÂN-UL-ĞAYB.

Begins—

اسم توحید ابتدای نام اوست
 مرغ روحی جملگی در دام اوست

See Ethé, Bodl. Lib. Cat., No. 622, Art. 4, etc.; Ethé, India Office
 Lib. Cat., No. 1031, 16, etc.

Spaces for headings are left blank.
 fol. 249^a blank.

VII.

fol. 249^b.

خیاط نامه

KHIYÂT NÂMAH.

Begins—

بنام آنکه هستی ذو نشان یافت
 نشوم ناطقه ذو نور جان یافت

The title of the poem occurs in the following verse (fol. 249^b) :—

چو بر کاخذ نهادم نوک خامه

تو مشتم نام ان خیاط نامه

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356. See Ethé, Bodl., No. 624, Art. 16; Ethé, India Office Lib. Cat., No. 1033, 11.

fol. 259^b-260^a blank.

VIII.

fol. 260^b.

مفتاح الفتوح

MIFTÂH-AL-FUTÛH.

Begins—

پناه من بھی کو نہیں بدیرد
بآھی عذر صد حصیان پذیرد

The title is mentioned in the following : fol. 261^b.

” تو مفتاح الفتوحش نام کن هان ”

For other copies, see Ethé, Bodl., Nos. 622, Art. 19; 623, Art. 10; 624, Art. 7; 627, Art. 3, and Rieu Suppl., No. 285, vi.; Ethé, India Office Lib. Cat., Nos. 1031, 11, etc.

fol. 277^b-278^a blank.

IX.

fol. 278^b.

کنز الحقایق

KANZ-UL-HAQÂ'IQ.

Begins—

بنام آنکه جانرا نور دین داد
خرد را در خدا دانی یقین داد

The following verse on fol. 280^a gives the title of the poem :—

چو گفتم اندرو چندین حقایق

نهادم نام او کنز الحقایق

For other copies, see Sprenger, p. 356, where the initial line is different; Ethé, Bodl., Nos. 622, Art. 18; 623, Art. 9; Rieu Suppl., No. 235, v.; Ethé, India Office Lib. Cat., No. 1031, 13, etc.
fol. 292^a blank.

X.

fol. 292^b.

هفت وادی

HAFT WÂDÎ.

Begins—

حمد پاک از جان پاک آن پاک را
کو خلافت داد مشت خاک را

Some seven or eight verses of the beginning are, with slight alteration, exactly the same as in the مصیبہ نامہ

For other copies, see Sprenger, p. 357, and Ethé, Bodl., No. 622, Art. 9; Ethé, India Office Lib. Cat., No. 1031, 6, etc.

Spaces for headings are left blank throughout.

fol. 299^a blank.

XI.

fol. 299^b.

اشتر نامہ

USHTUR NÂMAH.

Begins—

ابندا بر نام حی لا بزال
صانع اشیا و ابداع جلال

For other copies, see Sprenger, p. 352; Rieu, p. 578; Ethé, Bodl., No. 622, Art. 15, and Leyden Cat., ii., p. 114; Sprenger Cat., p. 352; W. Pertsch, Berlin Cat., p. 717; Ethé, India Office Lib. Cat., No. 1031, 1, etc.

Spaces for headings are left blank.

fol. 348^a blank.

XII.

fol. 343^b.

پند نامہ

PAND NÂMAH.

The most popular of all the poems of 'Attâr.

Begins—

حمد بیحد مر خدای پاک را
آکه ایمان داد مشت خاک را

For other copies, see Rieu, p. 579; Sprenger, p. 355; Ethé, Bodl., No. 622, Art. 10 (where the initial line is different); W. Pertsch, Berlin Cat., pp. 72, 91, etc.; G. Flügel, i., p. 511, and iii., p. 415; Rosen, Pers. MSS., p. 202, etc.

This poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann. Hâjî Khal, vol. ii., p. 68, mentions a Turkish commentary on the Pand Nâmah, by Shamî (d. 1009), entitled Sa'âdat Nâmah. For other editions and translations, see Ethé, India Office Lib. Cat., No. 1031.

foll. 355^a and 356^a blank.

XIII.

fol. 356^b.

دیوان

DÎWÂN.

Containing Qasidas, Ğazals and Rubâ'iyyât.

fol. 356^b. Beginning of Qasidas without alphabetical order.

سبحان خالقی که صفاتش ذکریا
بر خاک عجز میفگید حقل الپیا

fol. 365^b. Ğazals not alphabetically arranged.

Begins—

بیر ما میرفت هنگام مصر
او فتادش بر خراباتی گذر

foll. 413^b-419^a. Rubâ'iyyât (about 191 in number).

Begin—

از عشق تو کام دل ما ناکامیست
ارام گرفتنم ذبی آرامیست
ای زاهد نیکنام منشین با من
بر خیز که سرمایه من بد نامیست

foll. 419^b-420^a blank.

fol. 420^b. Spaces for eleven quatrains are left blank.

fol. 421. Another series of Rubā'iyât, numbering one thousand seven hundred and eighty-four.

Opens thus :-

ای هفت میهیر بردہ دار در تو
وی هشت بهشت رهگذار در تو
دخ زرد و کبود چامه خورشید منیر
مرگشته ذره غبار در تو

The total number of Rubâ'iyât in this dîwân is one thousand nine hundred and seventy-five only, while the number of gazals, compared with another copy of the dîwân mentioned hereafter, is much less.

For other copies, see Sprenger, Oude Cat., p. 348; Ethé, Bodl., No. 636; Ethé, India Office Lib. Cat., No. 1031, etc. See also G. Flügel, iii., p. 447, where a copy of the Qâṣidah, entitled لجه الابرار, is described.

A very correct copy, written in a fine clear Nasta'liq, within gold-ruled borders. The frontispiece of each of the Maṣnawis is fairly decorated.

Not dated; apparently 17th century.

No. 47.

fol. 442; centre column 15 lines; marginal column 24-26 lines.

Size $10\frac{3}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

سبعه فريد الدين عطار

SEVEN MASNAWÎ POEMS OF FARÎD-UD-DÎN 'ATTÂR.

I.

fol. 1^b.

الهي نامه

ILÂHÎ NÂMAH.

Begins—

الهي نامه را اخاز کردم
بنامست یا ب نامه باز کردم

The poem is divided into twenty-two chapters, described by Sprenger, p. 357. See Ethé, Bodl., No. 622, Art. 11; Rieu, p. 576, and Stewart's Cat., p. 61.

Colophon: Dated, Shâh Jahân Abâd, the 24th Ramadân, A.H. 1183, during the reign of Muhammed Shâh.

fol. 127^b-128^a blank.

II.

fol. 128^b.

امرار نامه

ASRÂR NÂMAH.

Begins—

بیام آنکه چانرا نور دین داد
خود را در خدادانی یقین داد

According to Sprenger, p. 358, the poem is divided into twenty chapters, مَثَلٍ, and according to Ethé, India Office Lib. Cat., No. 1081, 12, into nineteen.

For other copies, see Rieu, p. 576; Ethé, Bodl., No. 622, Art. 18; Pertsch, Gotha, No. 52; G. Flügel, i., p. 510; St. Petersburg, p. 382, and Pertsch, Berl., No. 688.

The work has been lithographed at Tehran, A.H. 1298.

Dated the 13th Safar, A.H. 1123.

fol. 175^a blank.

III.

fol. 175^b.

اشتر نامه

USHTUR NÂMAH.

(See No. 46 above, Art. XI.)

This is dated the 27th Safar, A.H. 1123.
fol. 296^b-297^a blank.

IV.

fol. 297^b.

محبیت نامه

MUSIBAT NAMAH.

(See No. 46 above, Art. V.)

Dated 17th Rajab, A.H. 1123.

fol. 407^a blank.

V.

fol. 407^b.

بلبل نامه

BULBUL NAMAH.

Begins—

قلم بردار داز دل عیان کن
 مرا خاکش بنام خیب دان کن

See Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 8; Ethé, India Office Lib. Cat., No. 1031, 3.

VI.

fol. 413^b.

بیسر نامه

BISAR NAMAH.

Begins—

من بغیر تو نه بیشم در جهان
 قادر پروردگارا جاودان

The title of the poem occurs on fol. 416^a.

سر بیسر نامه را پیدا کنم
 حاشنازرا در جهان همیدا کنم

See Sprenger, p. 349, and Ethé, Bodl., No. 622, Art. 17; Ethé, India Office Lib. Cat., No. 1031, 7, etc.

fol. 417^a blank.

VII.

fol. 417^b.

وصلت نامه

WASLAT NÂMAH.

Begins—

“

ابتدا اول بنام کردگار
خالق هفت و شش و پیش و چهار

fol. 418^b. l. 11 contains the title of the book.

نام این کرده بوصلت نامه من
ذالکه وصلت دیده ام از خویشتن

See Rieu, p. 579; Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 7;
Ethé, India Office Lib. Cat., No. 1031, 10.

Written in a careless Nasta'liq.

fol. 1^a contains two seals of Mirzâ Khurram Bakht, son of Mirzâ
Jahândâr Shâh, son of Shâh 'Âlam, King of Delhi.

No. 48.

fol. 375; lls. 15. Size 8 $\frac{3}{4}$ × 5 $\frac{3}{4}$; 6 × 3.

مظہر العجائب

MAZHAR-UL-'AJÂ'IB.

Another copy of Mazhar-ul-'Ajâ'ib, by Farid-ud-Dîn 'Attâr.

Written in ordinary Nasta'liq. Dated, Patna, 15th Sha'bân; the year
is not given. Written by Amân Ullah. 18th century.

No. 49.

fol. 110; lls. 25; in four gold-ruled columns. Size $11\frac{1}{2} \times 7$; $9 \times 5\frac{1}{4}$.

جوهر الذات دفتر اول

JAUHAR-UD-DÂT.

First Daftār (Book) of Jauhar-ud-Dât, by Farid-ud-Din 'Attâr.

Begins as usual.

Written in fine clear Nasta'liq. Not dated, probably 17th century.

No. 50.

fol. 145; lls. 17. Size 6×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

منطق الطير

MANTIQ-UT-TAYR.

Another copy of Mantiq-ut-Tayr.

Begins as usual.

fol. 1^a, 11^b, 33^b, 41^b and 77^a, contain miniatures very much damaged.
The headings are written in Naskh, with gold.

Written in an elegant minute Nasta'liq character, within gold-ruled borders, with beautiful but faded 'unwân.'

Dated, 7th Jamâdi I, A.H. 842.

(Dâmir ud Dîn.)

No. 51.

fol. 163; ll. 14; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of Faridu'd-Din 'Attâr's, with a complete copy of امسار نامه and some fragments from his other Maṣnawîs on the margin.

fol. 1^b (centre column) begins the متن الطير

On fol. 3^b (margin) begins the امسار نامه, and it ends on the margin of fol. 69^a.

The following verse in the epilogue gives A.H. 573 as the date of composition of this poem:—

پانصد و هفتاد و مه بگذشت مال
هم ذ تاریخ رسول ذوالجلال

but Rieu Suppl., No. 235, quotes a verse giving the date A.H. 583.

Written in fine and clear Nasta'liq, within gold-ruled borders.

Not dated, apparently 14th century.

No. 52.

fol. 334; ll. 13; size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

دیوان فریدالدین عطار

DÎWÂN-I-FARÎD-UD-DÎN 'ATTÂR.

Another copy of Farid-ud-Din 'Attâr's diwân, containing about one thousand two hundred verses of Qaṣidas and four thousand verses of Ğazals.

Qaṣidas, without any alphabetical arrangement, begin as usual.

The Ğazals, alphabetically arranged, begin as in Sprenger, p. 348, on fol. 54^a:—

گفتم اندر مخت و خواری مرا
چون به بینی لیز بگلداری مرا

It is remarkable that this copy of the *diwân* does not contain the *Gazals* ending in the letters ف ع ظ ط ض ص خ ت and س.

One or two folios are wanting at the end.

Written in a very modern hand; probably 19th century.

No. 53.

fol. 66; lines 14: size $11 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

دیوان معین چشتی

DÎWÂN-I-MU'İN-I-CHISHTÎ.

The *diwân* of Khwâjâ Mu'in ud-Dîn Chishtî, with the *Takhallus* Mu'in containing mystical and *sufistic* poems in alphabetical order.

Beginning—

ربوده جان و دلم را جمال نام خدا
لواخت تنه لبانرا دلال نام خدا

The only source which leads us to suppose that the author of this *diwân* is the celebrated Khwâjâ Mu'in ud-Dîn Chishtî, is, that some of its verses are found quoted in Taqî Auhâdî's 'Urafât, fol. 672*, and Walîh's Riyâd ush Shu'ârâ, fol. 375*, which they attribute to this holy saint; but neither of them, nor any other authority, distinctly says that Mu'in Chishtî is the author of any *diwân*.

خواجه معین الدین, **بن خواجه خیابه الدین حسن السجّري**, the most distinguished saint of the Chishtiyyah sect, was the son of Khwâjâ Giyâş ud-Dîn Hasan, and was born in Sistân in A.H. 537 = A.D. 1142. He was the disciple of Shaykh 'Usmân Hârûnî, with whom he remained for fifteen years. He came to Ajmîr during the time of Pithaurâ, the Râjah of that place, who was defeated by Shihâb ud-Dîn Gûrfî in A.H. 588 = A.D. 1192. Here he died on the 6th of Rajab, A.H. 633 = A.D. 1235, and his shrine was constantly visited by emperors and princes, and attracts even to this day crowds of votaries.

See Akhbâr-ul-Akhyâr, p. 26; Safinat-ul-Auliya, p. 158; Miftâh-ut-Tawârikh, p. 87; Makhzan-ul-Garâ'ib, fol. 764; Majma'u'l Fusulâ, i., p. 542, etc.

This copy of the *diwān* ends with the line—

چون معین معتبر بنادانی امتح
یا الهی اکر تو میدانی

The subscription runs thus—

الدين چشتی قدس مره العزیز دیوان حضرت محبیط بصر عرفان حضرت معین

The *diwān* has been repeatedly lithographed in Lucknow, and lastly in 1898.

The greater portion of fol. 48^a and foll. 48^b, 49^a and 49^b are left blank.
Written in ordinary rough Nasta'liq.

Dated the 4th Ramadān, A.H. 1256.

نور الدين احمد

No. 54.

fol. 378; lines 21; size $11\frac{3}{4} \times 7$; $8\frac{1}{2} \times 4$.

دیوان کمال اصفهانی

DÎWÂN-I-KAMÂL-I-ISFAHÂNÎ.

Beginning—

ای صفات تو بیانها را زیان انداخته

حزم ذات یقین را در کمای اندامته

Kamāl-ud-Din Ismā'īl, son of the celebrated Jamāl-ud-Din Muḥammad bin 'Abd-ur-Razzāq of Isfahān, كمال الدين اسماعيل بن جمال الدين، came from a noble family of Isfahān, noted for learning and wealth. His father, Jamāl-ud-Din, who died, according to Taqī Kāshī, in A.H. 588 = A.D. 1192, was a favourite panegyrist of the Ṣā'id family, and has left a dīwān (noticed in Sprenger, Oude Cat., p. 445), extracts from which are quoted in Daulat Shāh, Haft Iqlīm, etc. Another son of Jamāl-ud-Din, named Mu'in-ud-Din 'Abd-ul-

Karîm, turned out a great scholar, while Kamâl-ud-Dîn became one of the distinguished poets of his time. It is said that there was a dispute among the later poets in regard to the relative merits of the father and the son, and Shaykh 'Ali Hazîn (d. A.H. 1180 = A.D. 1766) is said to have decided the question in this way:—

امتاد میخن گرچه جمال ام است ولیکن
• تکمیل همان طرز و روش کار کمال ام است

However, Kamâl gained the immortal fame of خلق المعانی, or the inventor of new senses or ideas; and it can safely be remarked that, as a poet, he is more renowned than his father, Jamâl. Like his father, Kamâl also was a panegyrist of the Sâ'îd family, and most of the Qasîdas in his dîwân are found in praise of Rukn-ud-Dîn Sâ'îd bin Mas'âd.

Kamâl fell in the general massacre of the inhabitants of Iṣfahân by the Muḡals under Uktâi Qâân, and it is said that, when he was dying, he wrote the following Rubâ'i on the wall with his blood:—

دل خون شد و شرط جالگذاری این ام است
در حضرت او کمینه بازی این ام است
با این همه هم هیچ نمی یارم کفست
هايد که ترا بنده نوازی این ام است

Daulat Shâh places the poet's death in the 2nd of Jamâdi II., A.H. 635 = A.D. 1237, and this date is generally accepted; Taqî Auḥâdî, fol. 610, followed by the author of the Mirât-ul-Ālam, fixes the poet's death in A.H. 639 = A.D. 1241; Khulâsat-ul-Afsâr, fol. 150, in A.H. 628 = A.D. 1230; and Nashtâr-i-Ishq, fol. 1474, in A.H. 623 = A.D. 1226.

For other notices of the poet's life, see Ḥabib-us-Siyâr, vol. ii., Juz 4, p. 190; Bahâristân, fol. 102; Haft Iqlîm, fol. 246^a; Ātash Kadah, p. 151; Makhzan-ul-Ārâ'ib, fol. 709^b; see also Rieu, Pers. Cat., p. 581^a; Sprenger, Oude Cat., p. 454; Ethé, Bodl. Lib. Cat., Nos. 638-643; Ethé, India Office Lib. Cat., Nos. 1055-1057; W. Pertsch, Berl. Cat., p. 783, and Hammer Redekünste, p. 156.

This copy contains Qâsîdas, Tarkîb-bands, Qitâ'as, Ğazals and Rubâ'is without alphabetical order. The persons praised being the following:—

fol. 11^a, Sultân 'Alâ-ud-Dîn Tukush (A.H. 590-596); fol. 13^a, Giyâş-ud-Dîn Muhammad bin Khwârizm Shâh; fol. 15^a, Atâbak Sa'd bin Zingî (A.H. 599-623); fol. 18^b, Atâbak Mużaffar-ud-Dîn Abû Bakr bin Sa'd Zingî (A.H. 623-658); fol. 26^a, Husâm-ud-Dîn Ardâshîr bin Hasan of Mâzandrân; fol. 28^b, Naşrat-ud-Dîn; fol. 29^a, Niżâm-ul-Mulk

Muhammad; fol. 34^b, *Fakhr-ud-Din bin Nizâm-ul-Mulk*; fol. 39^a, Sa'îd-Tâj-ud-Din Âli; fol. 40^b, *Sharaf-ud-Din Âli bin al Faâl*; fol. 16^b, 'Izz-ud-Din Yahyâ; fol. 146^a, *Diyâ-ud-Din Ahmad bin Abû Bakr*; fol. 152^a, *Shihâb-ud-Din 'Azîz bin Sâ'ûjî*; fol. 161^b, *Nûr-ud-Din Nahwî*; fol. 162^b, *Rashid-ud-Din Wa'thât*; fol. 165^b, *Zayn-ud-Din Suhrawardi*, etc., etc.; but the greater portion of the diwân is devoted to Rukn-ud-Din Sa'îd bin Mas'ûd.

fol. 1^b-183^a. *Qaqâdas*, intermixed with Tarkib-bands.

fol. 183^b. *Muqâttâ'iât*.

Begins—

آدمی را چهار خصلت هست

در دو گیتی ز باقی و فالی

fol. 250^a. A *Qiṭ'ah*, with a letter in prose, addressed in reply to one Sayf-ul-Mulk.

fol. 269^a-281^a. Satirical *Qiṭ'as*, the first beginning with *در هچو پسر*
ذردوز

Begins—

پسر ذردوز ان کنده شوخ

از براي درمي ذر مرده

fol. 281^b. *Gazals*.

Begin—

ای دل و جان بیاد تو زندۀ

همه خانی تو حی پاینده

fol. 326^b. *Rubâ'iyyât*.

Begin—

ای حکم ترا نهاده سرها کردن

در چین طاعت فلک را کردن

ای طرفه که در بیای کفت را از تیغ

اهیست بدائلدیش ترا ما کردن (?)

For other copies, see Rieu, p. 580^b; Ethé, Bodl., p. 507, and Pertsch, Berl., No. 762.*

* Selected poems, about one hundred in number, have been lately translated into English by Ethel Watts Mumford, and printed by the Constable press.

This valuable copy bears the seals of many noblemen of the court of the Emperor Shah Jahān, such as بندج شاه جهان عبد الرشید دیلمی — اعتماد خان شاهجهانی — احتماد خان شاهجهانی etc.

Written in fine Nasta'liq, within gold and coloured columns, with four beautifully illuminated headings at the beginnings of the Qasidas, the Muqat̄ī'at, the Ġazals and the Rubā'iyyāt.

Not dated, apparently 15th century.

No. 55.

fol. 336; lines 17; size 10 × 6; 7½ × 3¾.

The same.

Begins as above.

fol. 3^a-8^b. Tarkib-bands, intermixed with Qiṭ'as, without any regard to alphabetical order.

fol. 8^b-174^a. Qasidas, alphabetically arranged.

fol. 174^a-205^b. Muqat̄ī'at, intermixed with Tarkib-bands and Gazals.

205^b-209^a. A Maṣnawī.

Begins—

تا زیالم بکام جنبان امس

در ثنای رئیس لبیان امس

fol. 209^b-285^a. Qiṭ'as, Ġazals and Qasidas all intermixed without any system or order.

fol. 285^a-336^a. Rubā'iyyāt.

Begins—

ای منح تو آورده قلم را به مخن

وی ناطقه در وصف کفته بسته دهن

چون هر مخن آوری مخن از تو برد

پس چون مخن آوری کنم پیش تو من

This copy also bears the seals, dated A.H. 1044 and 1048, of 'Ināyat Khān Shah Jahānī, 'Abd-ur-Rashid-i-Daylāmī, and of several other noble men of Shah Jahān's court.

Written in a beautiful clear Nasta'liq, within gold-coloured columns, with double-page 'unwâns.

Not dated, apparently 16th century.

No. 56.

full. 10; lines 12; size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رباعیات سيف الدین باخرزی

RUBÂ'İYÂT-I-SAYF-UD-DÎN BÂKHARZÎ.

A very rare copy of the Quatrains of Sayf-ud-Dîn of Bâkharz without alphabetical order.

Beginning—

ای سرتو در میئنه هر صاحب راز
لیومسته در رحمت تو بر همه باز
هر کس که بدرگاه تو آید به لیاز
محروم ذ درگاه تو کی کردد باز

Sa'id bin Muzaaffar, better known as Sayf-ud-Dîn Bâkharzî, was a native of Bâkharz, between Nîshâpûr and Herât. In his early life he applied his mind towards study, and after acquiring knowledge from various sources, he became the disciple of the celebrated saint, Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221), who made him his Khalifah, and afterwards sent to Bukhârâ to give spiritual instructions to the people. He was a contemporary of Halâkû Khân, who succeeded his brother Mangû Khân (d. A.H. 654 = A.D. 1256) in the kingdom of Persia, and died in A.H. 663 = A.D. 1264. Sayf-ud-Dîn is reckoned as one of the greatest Şûfîs, and it is said that kings and princes of his time used to travel on foot to pay their respects to him. Amîn Râzî, the author of the Haft Iqlîm, narrates that Mangû Khân's mother, who professed the Christian faith, founded a big Madrasah in Bukhârâ at a large expense, and appointed the Shaykh as the trustee of that institution. The latter portion of his life was spent in Bukhârâ, where he died, according to Nafahât, p. 494; Riyâl-ush-Shu'arâ, fol. 174^a; Makhzan-ul-Ğarâ'ib, fol. 344, and Majma'ul-Fusahâ, vol. i., p. 242, in

A.H. 658 = A.D. 1259. Our copy of the *Majális-ul-'Ushshâq*, fol. 103^b, reads the poet's death in A.H. 650 = 1252, agreeing with one of the two dates given in Sprenger, Oude Cat., p. 561, where it is mentioned that Sayf-ud-Dín died in A.H. 648 or 650. But the copy of the *Majális-ul-'Ushshâq*, described by Dr. Rieu in his Persian Catalogue, p. 352^a, bears A.H. 658. The author of the *Šuhuf-i-Ibrâhîm* fixes Sayf-ud-Dín's death in A.H. 659 = A.D. 1260.

For further notices on Sayf-ud-Dín's life, see, besides the above references, *Taqí Auhâdî*, fol. 301; *Haft Iqlîm*, fol. 202, and *Ātash Kadah*, p. 109.

The total number of Rubâ'is in our copy is fifty-one, and the poet's name occurs in the following last Rubâ'i:—

میفا ز چهای دهر بسیار میال
هر کز مکن از زمانه اظهار ملأ
کابن دولت دیکران وان مخت تو
چون نیک لکه کنی خیالست خیال

No other copy of the Rubâ'is is mentioned in any other catalogue.

Written diagonally, in a fine clear Nasta'liq, within gold-ruled borders, with an artistic frontispiece.

Not dated, apparently 15th century.

Scribe

فَقِيرْ حَمِيد

A copy of this MS., with a biographical notice of the poet, has recently been edited and printed in the Z. D. M. G.

No. 57.

fol. 103; lines 20; size $9\frac{3}{4} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

دیوان اشیر اومنانی

THE DÎWÂN OF ASÎR-I-AUMÂNÎ.

Beginning—

دمید بوی حیات از نسیم باد صبا
چمن ز بلبل و گل باز شد پرگ و فوا

Aşır-ud-Din Aumâni, called by the author of the *Âtash Kadah*, p. 340, أشیر الدین عبد الله الاماني, was a native of Aumân, a village in the district of Hamadân. Aşır was a pupil of Naşîr-ud-Din Tûsî, who died in A.H. 672 = A.D. 1273, and a contemporary of Rukn-ud-Din Qabâ'i, Kamâl-i-İsfahâni and Majd-ud-Din Hamgar. He flourished during the time of Sultân Sulaymân, Shâh of Kurdistân, to whom he was a panegyrist, and to whose praise the greater portion of his diwân is devoted. Daulat Shâh, p. 172, quotes a Qâsidah which Aşır is said to have composed in praise of the winter season, and to have addressed to Atâbak Uzbak bin Muhammed. Extracts of the Qâsidas which Aşır and Kamâl addressed to each other are quoted in the *Haft Iqlim*. Aşır was also well versed in Arabic, and died, according to Taqî Kâshî, Oude Cat., p. 17, No. 51, and Şuhuf-i-Ibrâhim, fol. 41^a, in A.H. 665 = A.D. 1266. *Âtash Kadah*, however, gives the poet's death in A.H. 656 = 1258.

Notices on the poet's life will be found in Daulat Shâh (*loc. cit.*); *Haft Iqlim*, fol. 280^b; Taqî Auâlâ, fol. 40^b; *Riyâd-us-Shu'arâ*, fol. 6^b, and *Mâkhzan-ul-ârâ'ib*, fol. 16^a. See also Rieu Suppl., No. 239, 1, and Ethô, India Office Lib. Cat., No. 1058.

Poems in praise of the following persons are found at places:—

Şâhîhab-ud-Din, fol. 10^a; Bahâ-ud-Din Abul Fath, fol. 22^b; Majd-ud-Din Hamgar, fol. 36^a, 37^b, etc.; Fâkhr-ud-Din, fol. 44^b; Kamâl-ud-Din Ismâ'il of Isfahân, fol. 65^a, and several other contemporaries.

On fol. 48^b is a satire, هجو, on Majd-ud-Din Tawil, the Qâdi of Hamadân, which runs thus:—

ای دل و دمست تو اجیال کروه را تفضیل
کف کان بخش تو تنزیل مخا را تاویل

Amin Râzî, on the authority of the *Târikh-i-Guzidah*, states that Aşır, towards the end of his life, being annoyed with the said Qâdi, wrote the above satire.

The Rubâ'is begin thus on fol. 102^a:—

چون از بی خلق مساختم بر کف دمست
گیرم که گرفته شد مرامسر کف دمست
گفت از بی وصل خوبویان آخر
تا کی باشم نهاده سر بر کف دمست

Another series of Rubâ'is, arranged in alphabetical order, begins thus on the margin of the same folio:—

ای ذات شریفست برب از چون و چرا
 و خشدنه ز نور قدس هر دو مرا
 تا کی همه چون جان گرامی شب و روز
 حالم بتتو بینیم و به بینیم ترا

The MS. bears the seal of 'Abd Ullah Quṭb Shāh, the sixth king of the Quṭb Shāhi dynasty of Goleconda in Hyderabad, who died in A.H. 1085 = A.D. 1674.

Written in a fine clear Nasta'liq, within gold and coloured columns, with a handsome double-page 'unwān.'

Dated, A.H. 1015.

No. 58.

fol. 207; lines 16-17; size 9 × 5½; 5½ × 3½.

دیوان سیف الدین اسفرنگی

DÎWÂN-I-SAYF-I-ISFARANGÎ.

Beginning—

شب چو بردارد لقاب از هودج امرار من
 خفته گیرد صبح را اه دل بیدار من

Agreeing with Ethé, Bodl. Lib. Cat., copy No. 645, and Rieu, p. 528, and Sprenger's (p. 562) second copy.

Sayf-ud-Din, A'rāj, or the lame, a native of Māwarā-un-Nahr, was, according to some, a disciple of Shaykh Sayf-ud-Din Bākharzī (see No. 56 *supra*). The biographers differ widely in giving the dates of the birth and death of the poet and the period in which he flourished. Daulat Shāh, p. 126 (who calls the poet, on p. 109, a pupil of Rashidi), holds a very high opinion of the poet, and says that Sayf-ud-Din, whose diwān was studied by the scholars of Sultan Ulug Beg's court and preferred to the diwān of Aşîr-ud-Din Akhsikatî, who died in A.H. 608 = A.D. 1211 (see Rieu, p. 563), came from Bukhārā to Khawārizm in the beginning of the reign of Sultan İlarslān bin Khawārizm Shāh (A.H. 551-567 = A.D. 1156-1171),

and that he composed poems in answer to Khāqānī, Zahir and other eminent poets. Daulat Shāh further states that 'Ulā'i 'Attār, Idmānī and Malik Shānah Tarāsh were the pupils of Sayf-ud-Din, and that his dīwān consisted of twelve thousand verses.

The above statement of the poet's admission into the court of Ilārlān is supported by Taqī Auhādī, fol. 303^a, Amin Rāzī, and 'Ali Qullī Khān Wālih, the first and the last of whom place the poet's death in A.H. 573 = A.D. 1177. According to Khulāsat-ul-Afkār, fol. 80^b, the poet died in A.H. 583 = A.D. 1187.

But Taqī Kāshī (see Oude Cat., p. 17), a very reliable Tādkirah writer, says that Sayf-ud-Din was born in A.H. 581 = A.D. 1185, and died in A.H. 666 = A.D. 1267, and Ādur, in his Ātash Kadah, states that Sayf-ud-Din came in his youth to the court of Sultān Muhammād bin Tukush (A.H. 596–617 = A.D. 1199–1220) at the time when that monarch gained victory over the Qarā Khitāis in A.H. 606 = A.D. 1209. According to the But Khānah, Ethé, Bodl. Lib. Cat., col. 200, No. 43, the poet was born in A.H. 581 (as asserted by Taqī Kāshī), and died in A.H. 652 = A.D. 1254 or A.H. 660 = A.D. 1261.

Of all the dates given above, we can either accept Taqī Kāshī, or the author of the But Khānah. For in the poet's dīwān we find poems addressed to Sultān Muhammād bin Tukush, designating him by the title of Sanjar, which the Sultān assumed after his victory over Qarā Khitāis. Qaṣīdas are also found in praise of Nizām-ul-Mulk bin Ṣalih, the wazir of the above Sultān from A.H. 606–618 = A.D. 1209–1216 (see Habib-us-Siyar, vol. ii., Juz 4, p. 183), and of Quṭb-ud-Dīn Mīr 'Amid Ḥabash, the governor of Transoxinia from A.H. 617–649 = A.D. 1220–1251 (see Habib-us-Siyar, vol. iii., Juz 1, p. 46).

For notices on the poet's life and his work, see, besides the above references, Makhzan-ul-Ḡarā'ib, fol. 342; Rieu, p. 581; Rieu Suppl., No. 220, ii.; Ethé, Bodl. Lib. Cat., col. 509; Ethé, India Office Lib. Cat., No. 1059; Sprenger, Oude Cat., p. 561; Hammer Redekünste, p. 123; J. Aumer, p. 9; Cat. des MSS. et Xylographes, p. 330, and Pertsch, Berlin, No. 761.

fol. 201^a. Beginning of the Gazals:—

تا دلم را پای در منگ آمدست
هم مرا از خویشتن ننگ آمدست

After fol. 4, two folios are missing, and the MS. is also defective at the end, and breaks off with the line:—

کلشن حسن تازه تا از گل روی بود ?
خشت نمی شود ذ نم چشم گرم دریغ من

Written in fine Nasta'liq, within gold-ruled columns.
Not dated, apparently 16th century.

No. 59.

fol. 387; lines, centre col. 19; marginal col. 33; size $7\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

مشنوي مولانا جلال الدين رومي

THE MASNAWÎ OF JALÂL-UD-DÎN RÛMÎ.

Beginning—

بشنوار ذي چون حکایت میکند

وز جدالیها هشکایت میکند

The author of this illustrious poem, Jalâl-ud-Dîn Muhammâd, generally known as Maulawî or Maulânâ Rûm, born on the 6th Rabi' I, A.H. 604 = 30th September, A.D. 1207, was the youngest of the three children of the celebrated Bahâ-ud-Dîn Walad. Bahâ-ud-Dîn's father, Jalâl-ud-Dîn I'usayn, an inhabitant of Balkh in Khurâsân, was a noble man of such great learning and sanctity that Sultân 'Alâ-ud-Dîn bin Khwârizm Shâh (A.H. 596-617 = A.D. 1199-1220) gave him his only daughter in marriage without any request on his part. Bahâ-ud-Dîn, who also married a princess of the same royal family, surpassed his father in learning and celebrity, and was called the Sultân-ul-'Ulamâ. Bahâ-ud-Dîn claimed his descent from the first caliph Abû Bakr, and Taqî Auhadî, in his 'Urafât, fol. 175^a, gives the following genealogy:—

یهاء الدین بن حسن الخطّیبی بن احمد الخطّیبی بن محمود الخطّیبی
بن مودود بن ثابت بن مسیب بن طاهر بن حماد بن عبد الرحمن
بن ابیکر صدیق

Bahâ-ud-Dîn was repeatedly requested to sit on the royal throne, but he always refused it, and devoted his life in preaching the true precepts of Islâm. Thousands of people flocked round him and became his disciples.

In short, he became so popular and powerful as to rouse the jealousy of the Sultân, in consequence of which he had to leave Balkh.

On the eve of his departure from Balkh, Bahâ-ud-Din gave an elaborate address in the great mosque of Balkh, in which he predicted that the kingdom would very shortly be destroyed by the Mugals and the king driven out of the empire. Bahâ-ud-Din, however, left Balkh in A.H. 609 = A.D. 1212, with his whole family and a few chosen attendants, numbering altogether about forty in all, with the firm determination of not returning to Balkh so long as Sultân Muhammad reigned. Jalâl-ud-Din was only five years old when his father left Balkh for Mecca. On his way Bahâ-ud-Din met the celebrated Farid-ud-Din 'Attâr at Nishâpûr, who presented a copy of his Asrâr-Nâmah to the young Jalâl-ud-Din. At Bagdâd Bahâ-ud-Din was the guest of the illustrious Shaykh Shihâb-ud-Din Suhrawardi, who was deputed by the Khalifah to receive him. The caliph is said to have offered numerous presents to Bahâ-ud-Din, but he not only declined to accept them, declaring them to be unlawfully acquired, but even refused to visit the caliph, and warned him of the forthcoming general massacre of Balkh by the Mugals. While still in Bagdâd, Bahâ-ud-Din heard the news of the dreadful fate of Balkh and its inhabitants. In this event the Mugals, under Chingîz Khân, are said to have destroyed fourteen thousand copies of the Qurân, and to have killed fifteen thousand scholars besides two hundred thousand inhabitants. From Bagdâd Bahâ-ud-Din came to Mecca, and then went to Damascus and thence to Malâtiyah. From this latter place he went out, and stopped for four years near Arzinjân in Armenia. He then came to Lârindah, and remained here for seven years at the head of a college. It was here that Jalâl-ud-Din, who had now reached his eighteenth year, was married to Gauhar Khâtûn, the daughter of Lâla Sharaf-ud-Din of Samarcand. The celebrity and fame of Bahâ-ud-Din Walad not only drew thousands of followers around him every day in the course of his journey, but also attracted the attention of Sultân 'Alâ-ud-Din Kayqubâd (A.H. 616-634 = A.D. 1219-1236), the king of Asia Minor, who invited Bahâ-ud-Din to his capital, Qûniyah, made him the head of a college, and became his disciple. Bahâ-ud-Din died here on the 18th Rabi' II., A.H. 628 = A.D. 1231, and the Sultân, as a token of his love and regard, erected a fine monument over the tomb of this venerable saint to commemorate his death. Sayyid Burhân-ud-Din Tirmidî, a favourite disciple of Bahâ-ud-Din, hearing the news of his master's death, came from Tirmid to Qûniyah in A.H. 629 = A.D. 1231, and took Jalâl-ud-Din under his spiritual instruction. After remaining for some time at the head of four colleges at Qûniyah, and after Burhân-ud-Din's departure from that place to Qaysârfiyah, where he died, Jalâl-ud-Din came in contact with the celebrated Shams-ud-Din Tabrizî, who came to Qûniyah in A.H. 642 = A.D. 1244. This Shams-ud-Din was an intimate friend of Jalâl-ud-Din's father,

and Jalāl-ud-Dīn was delighted to accept him as his spiritual guide. The high regard that Jalāl had for Shams-ud-Dīn can very well be ascertained from the *Takhallus Shams* which Jalāl-ud-Dīn has adopted in his own *diwān*. Shams-ud-Dīn remained a constant companion to Jalāl-ud-Dīn till A.H. 645 = A.D. 1247, when the former was arrested and probably executed in a riot in which Jalāl's eldest son 'Alā-ud-Dīn was killed. Jalāl then appointed Salāh-ud-Dīn Zarkub as his assistant, and the latter remained a faithful companion for ten years, till he died in A.H. 657 = A.D. 1258. After Salāh-ud-Dīn's death, Husām-ud-Dīn Chalabī, the most favourite disciple of Jalāl, became his chief assistant. This Husām-ud-Dīn was the chief cause of the production of this sublime poem, called the *Maṣnawī*. Seeing that the followers of Jalāl-ud-Dīn took a keen interest in reading the *Maṣnawis* of Sanā'i and 'Attār, Husām suggested to Jalāl-ud-Dīn to compose a *Maṣnawī* poem similar to that of Sanā'i's *Ilāhi Nāmah*, but on a larger scale. After the completion of the first *daftār* the progress was interrupted for two years, owing to the death of Husām-ud-Dīn's wife. It was, however, resumed in A.H. 662 = A.D. 1263, and brought up to six *daftārs*, when the author, Jalāl-ud-Dīn, died in Qūniyah on the 5th of Jamādī II, A.H. 672 = 17th December, A.D. 1273. The six books of the *Maṣnawī* are said to consist of twenty-six thousand, six hundred and sixty couplets. A seventh volume is also attributed to the author of this *Maṣnawī*, but from a note at the end of the copy No. 651, Ethé, Bodl. Lib. Cat., it would appear that Jalāl-ud-Dīn, in a conversation with his son, Sultān Walad, gives reasons for having completed his *Maṣnawī* in six books.

Husām succeeded Jalāl-ud-Dīn as the head of the Sufi sect for ten years, till he died on the 22nd *Sha'bān*, A.H. 683 = 4th November, A.D. 1284. Jalāl-ud-Dīn's second son, Bahā-ud-Dīn, surnamed Sultān Walad, succeeded Husām-ud-Dīn, and died on the 10th *Rajab*, A.H. 712 = 11th November, A.D. 1312. Sultān Walad was succeeded by his son, Amir 'Arif Chalabī, who died on the 24th *Dil Hajj*, A.H. 719 = 5th February, A.D. 1320. Notwithstanding the fact that Sanā'i and 'Attār, the two early Sufi poets, take precedence in producing similar mystic *Maṣnawis*, and although Jalāl-ud-Dīn himself admits their superiority and gives due credit to them, as he says:—

عطار روح بود و مسنائی دو چشم او
ما از بی مسنائی و عطار آمدیم

yet the last is admitted on all hands to be one of the most profound Sufis, and the greatest mystic poet of Persia.

In his last days Jalāl was almost worshipped by his followers, and Mu'in-ud-Dīn Parwānah, the Mughal governor, had the highest regard

for him. Jalāl's Maṣnawī was esteemed as only next to the Qurān by his disciples, who were called the Maulawis after him, and who afterwards became a very powerful sect. They gathered in a body and enthusiastically listened to the Maṣnawī, which was recited by some particular Sūfis, one of whom is called by Sultān Walad in his Maṣnawī.

مساجد الدين مشتري خوان

The Maṣnawī is esteemed up to the present age as the standard text of the Sūfis. It represents the true inward meaning of the holy sayings of God and the prophet, illustrated in the form of anecdotes.

Aflakt, a disciple and a companion of Ḥarīf Chalabī, the grandson of Jalāl-ud-Dīn, in his Maṣaqib-ul-Ārifin, which he commenced in A.H. 710 = A.D. 1310 and completed in A.H. 754 = A.D. 1353, and which forms the chief source of the above biographical account, states that Jalāl-ud-Dīn's son, Sultān Walad, has left, besides a diwān, three Maṣnawis in the metre and style of the Maṣnawī of his father. Jāmī, in his Nafahāt, p. 542, followed by the author of the Habib-us-Siyar, vol. iii., Juz I., p. 66, only says that Sultān Walad has left a Maṣnawī in the style of Sanā'i. Dr. Sprenger, Oude Cat., p. 587, mentions a poem by Sultān Walad as مشتري ولدي، while W. Pertsch, in his Berl. Cat., No. 822, mentions one diwān and two Maṣnawis, viz., ولدانه، or مشتري ولدي، and رباب نامه by this Walad. H. Kh., vol. vi., p. 467, in mentioning the Walad Nāmah, simply says, "Walad Nāmah, by Sultān Walad," and in noticing the رباب نامه the same H. Kh., vol. iii., p. 342, only concludes thus: "Rabbāb Nāmah—a selection of which was made by Yūsuf, known as Sīnah Chāk, who died in A.H. 953."

The following description of a very valuable copy of the three Maṣnawis of Sultān Walad (bound in one volume), lately added to the collection of the Asiatic Society, Bengal, by Dr. E. Denison Ross, written in A.H. 718 = A.D. 1318, only five years after the author's death, by his grandson, 'Uṣmān bin 'Abd-Ullah, will give some idea of Sultān Walad's works.

This volume consists of three Maṣnawis.

1. This Maṣnawī, which the author styles as مشتري معنوي، begins with a preface in which he states that he composed this at the request of a venerable person who suggested to him that although he (Sultān Walad) had composed a Maṣnawī in imitation of Sanā'i's Ilāhi Nāmah, yet it was desirable that he should write a work in imitation of his father's Maṣnawī, the style of which was more appreciated by his friends. The following quotation from the beginning of the preface will give some idea:—

مبب تالیف این مشنوبی معنوی و امرار پر انوار آن بود که
بزرگی از اهل دل ازین ضعیف بطريق اعتقاد استدعا و التمام کردند
که بر وزن الهی نامه خواجه منائی رحمته الله عليه کتابی الشا
فرموده اید تو قصت که بر وزن مشنوبی خداوندکار مولانا قدسنا
الله بسره الغریز جهت رحایت خواطر دوستان که بران وزن از خواندن
بسیار خوکرده اند و این وزن در طبع هشان نشسته ام است و مترشح
کشته کتابی دیگر بسازید زیرا هر نظمی که کفته اید بطريق تشبیه و
تشبح حضرتش بوده ام است هم برین وزن کتابی ساختن اولی تر باشد
.....
الغ

The poem itself begins thus, after a long heading written in red:—

بمشنوبید از ناله و بالانک ربای
لکتهای عشق در هرگونه باب

In one place the author refers to his grandfather, Bahâ-ud-Dîn
Walad, in this way:—

چد ما مسلطان بہا الدین ولد
لور نور و مسر پنهان اجد

This Maṣnawî is incomplete at the end and after the following
line—

دامن آن مشاه کیر و هو خلام
تا خوری از جام او بی لب مدام

breaks off abruptly with a long heading pertaining to this portion.

2. The beginning of this Maṣnawî is wanting, and it opens abruptly
with the line—

بر همه صنعتها تو انا او مست
خالق نقش ذشت و زیبا او مست

Towards the end of this book, the author says, in the following
verses, that he commenced this in Rabi' I., A.H. 690, and completed it in
the same year on the 4th of Jamâdi II.

مطلع این بیان چان افزا
 بود در ششصد و نواد پارا
 کفته هد اول ربیع اول
 کر فزون کشت این مکو طول
 مقطعش هم مشتمت ای فاخر
 چارمین مه چمادی الآخر

A colophon at the end of the book runs thus:—

تم الكتاب المشنوي الولدي الهادي الى صراط السوي الابدي
 بعون الله و حسن توفيقه علي يد اضعف حباد الله عثمان بن
 عبدالله حقیق مولانا این مولانا المعروف بالولد نورالله بسورة
 المويد يوم الاحد او اخر چمادی الآخر منه ثمان عشر و مبعماية
 في مدینه قوله

This is evidently the Maṣnawī which Sultān Walad composed in imitation of Sanā'i's Ilāhī Nāmah, and to which he refers in the preface quoted above. It is noticed by Dr. Sprenger in his Oude Catalogue, p. 587, under the title, مشنوي ولدي, agreeing with the name given in the above colophon.

A great portion of the preface to this Maṣnawī (wanting in the present copy) is quoted in Sprenger's Cat. (*loc. cit.*), where the author also calls the poem as مشنوي ولدي, and from where we learn that Sultān Walad had produced a dīwān before the composition of this Maṣnawī.

Towards the end of this Maṣnawī several Arabic, Turkish, and Rūmī verses are found.

3. This book is also in imitation of his father's Maṣnawī, and begins with a preface which runs thus:—

حق مبعانه و تعالى امام قرآن مجید را که کلام اوست برین
 ترتیب نهاد که موعظه و نصیحت را مکرر می فرماید بعبارات
 کوتاکون .. الک

In the middle of this preface the author states that he composed his first book dealing with moral and religious precepts, and with the accounts

of his father and his attendants and friends; that he wrote the second book in the metre of his father's Maṣnawī, dealing with similar subjects, and that now he is going to repeat the same thing in his third book, as the repetition of such moral and religious precepts will keep the careless in constant awakening. The following quotation from the middle of the preface will convey the idea:—

..... دفتری اول برلن ترتیب کفته هد و شرح احوال مولانا
قدمن الله مره و اصحاب برکزیده او که همدل و هدم حضرتش
بودند قدمن الله سرهم کرده امد و در صن احوال ایشان نصایح
و موعظه کفته هد بعد ازان دفتری دیگر بر وزن مشبوی مولانا
قدمن الله مره کفته امد و در آنها هم پند و نصایح مکرر هد .. الخ

The poem itself begins thus, after a long heading:—

می کم با نام حق اخاز باز
لکتهای نادر بر راز باز

In the second heading of this book, which runs thus—

در بیان آنکه چون دو دفتر از مشبوی تمام هد در موعظه و
نصیحت را از طریق نظم بسته بودم الخ

the author informs us of his first two books, and explains the reason for the necessity of the third (the present one), and for not aspiring for a fourth.

The colophon at the end runs thus:—

تم کتاب المشبوی المعنی علی یدی احقر عباد الله و اضعفہم
عثمان بن حبید الله عتیق مولانا این مولانا المعروف بالولد نورنا الله
پسورة الموبد یوم السبت اربع عشر من شهر شوال سنه ثمان عشر و
سبعمائة . . . فی مدليه قولیه

From the facts recorded above, we come to the conclusion that Sultān Walad, after composing his diwān, wrote the Maṣnawī (No. 2) in imitation of Sanā'i's Ilāhi Nāmah, and styled it as مشفوی or ولد نامه، and then the first and the second daftars (Nos. 1 and 3) in imitation of his father's Maṣnawī, to which he gave the title of رباب نامه

on account of the word رباب, which occurs in the opening line of the first daftar. Mr. E. J. W. Gibb (in his History of Ottoman Poetry, vol. i., pp. 141–163), who has translated a great portion of the Rabâb Nâmah, gives a very learned account of the poem, as well as of its author and his father. Of these three Maṣnawis, the first two deal for the most part with the accounts of Jalâl-ud-Dîn Rûmî, his spiritual friends and disciples, such as Burhân-ud-Dîn Tirmidî, Shams-ud-Dîn Tabrizî, Shâlîh-ud-Dîn Zarkâb, and Husâm-ud-Dîn Chalâbî, and various mystic, moral, and religious precepts illustrated in the form of anecdotes.

See also, Ethé, Bodl. Lib. Cat., No. 750, where two Maṣnawi by Sultân Walad are mentioned.

Besides the Maṣnawi, Jalâl-ud-Dîn has left a diwân (mentioned hereafter), in which he has adopted Shams-i-Tabrizî as his Takhallus. He also adopted the poetical titles of خاموش, خمس, رومی, and مولوی. See Nashtari-i-Ishq, fol. 1548.

For notices on Jalâl-ud-Dîn's life, see Ḥabib-us-Siyar, vol. iii., Juz I., p. 66; Daulat Shah, Browne's edition, p. 192; Haft Iqlîm, fol. 172^a; Khulâsat-ul-Afkâr, fol. 170^b; Riyâl-ush-Shu'arâ; Atash Kadâh; Makhzan-ul-Garâib, fol. 248^b; Nashtari-i-Ishq, fol. 1548; and Sulûf-i-Ibrâhim, fol. 185^a. See also, Rieu, p. 584^b; Sprenger, Oude Cat., p. 489; Ethé, Bodl., No. 646; Ouseley's Notices, p. 112; George Rosen's Mesnevie Preface, pp. 13–26; Hammer Redekunste, p. 163; G. Flügel, vol. i., p. 514; W. Pertzsch, No. 43; Berlin, p. 783; Rosen, Pers. MSS., p. 173; J. Aumer, p. 14; Ethé, India Office Lib. Cat., No. 1060. For the numerous commentaries on the Maṣnawi, see H. Kh.

Contents of the Maṣnawi (of Jalâl-ud-Dîn).

fol. 1^a. The first daftar without any preface.

fol. 39^b. Preface, in Persian, to the second daftar, beginning as in Ethé, Bodl. No. 646.

بيان بعض حکمت در تاخیر مجلد دوم که اگر جمله حکمت الهی
بندۀ را معلوم شود در فواید آن کار بندۀ از کار فرو ماند

fol. 40^a. Begins the second daftar:—

مدتی این مشبوی تاخیر شد
مهلتی باست تا خون شیر شد

fol. 64^b. Begins the third daftar without any preface:—

ای ضیاء الحق حسام الدین بیار
این سیروم دفتر که سنت شد مه بار

fol. 127^b. Begins the fourth daftār, without preface :—

ای خیاء الحق حسام الدین توئی
که گذشت از مه بنورت مشنوی

fol. 250^b. Begins the fifth daftār, without preface :—

شه حسام الدین که نور الجم است
طالب اخاز سفر پنجم است

fol. 317^b. Begins the sixth and the last daftār, without preface :—

ای خیاء الحق حسام الدین بسی
میل میچوشد به قسم مادمی

This is the oldest and the most beautiful copy of the Maṣnawī that we possess in the library.

fol. 38^a, 39^a, 63^b, 64^a, 127^a, 250^a, 316^b, and 317^a, contain beautiful floral designs in gold and colours.

Written in beautiful minute Nasta'liq, within gold-ruled borders.

The preface to the second daftār is written in *Naskh*, and the headings at the beginning of each daftār are finely decorated.

Unfortunately, this valuable copy is very much damaged, but utmost care has been taken to preserve it.

The colophon is dated, *Sha'bān*, A.H. 856.

حرره محمد ابن حسن
الکرماني شهر شعبان المعظم منه سه و خمسين و ثماناً ياه

For commentaries on the Maṣnawī, see *Haj. Kh.* v., p. 375.

The text has been printed in Bombay, A.H. 1262, 1266, 1273, 1280, and 1294; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Bulāk, with a Turkish translation by Isma'il Anqirawī, in A.H. 1251 and 1268; in Constantinople, A.H. 1289, and in Cawnpur in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by *Shaykh Yūsuf bin Ahmad*. The contents of the text have been stated by Hammer, *Jahrbücher*, vol. 65, *Anz. Blatt*, pp. 17–26; Hammer, *Sitzungsberichte der K. K. Akademie, Phil. Hist. Classe*, vol. viii., pp. 626, 693, 728, 762, 785, 818. Portions have been translated into German verse by M. V. Hussard, *Mines de L'Orient*, vol. ii., p. 162, etc., and by George Rosen, Leipzig, 1849; an English translation of the first book by J. W. Redhouse, 1881. Extracts in

English translation are also found in S. Robinson's Persian Poetry for English Readers, 1883, pp. 367-382. An abridged translation of the poem was published by E. H. Whinfield, London, 1887.

No. 60.

fol. 77; lines, centre column 15; margl. column 34.
Size $8\frac{1}{2} \times 5\frac{1}{2}$; 6 $\times 3\frac{1}{4}$.

The same.

Five books of the Maṣnawī in five separate volumes. Second daftār wanting.

Book I; without any preface.

On fol. 1^a is a short account of a certain note which is said to have been written by Jalāl-ud-Dīn, directing his followers as to how the Maṣnawī should be used:—

حضرت مولوی این عبارت را بر پشت مشنوی خود نوشته بودند
که مشنوی را چهست آن لگفته ام که حمال کنید و تکرار کنید بلکه
ذیرپای نهند و بالای آسمان روند که مشنوی نرداش معراج حقایق
امست له آنکه نرداشرا بگردان گیری و شهر بشهر بگردی هرگز بر هام
مقصود نروی و بمراد دل نرمی

نرداش آسمان امst این کلام
هر که زین برمیرود آید بیام
نی بیام چرخ کواخضر بود
بل بیام کز فلک برتر بود
بام گردون را او آید نوا
گردشش باشد همیشه زان هوا

The above is noted by Ethé, Bodl., No. 660.
The Maṣnawī begins with the usual line.

No. 61.

foll. 64; lines and size the same as above.

The same.

The third book of the above, with the Arabic preface. See Ethé,
Bodl., No. 646.

Begins—

الحكم جنود الله يثوي بها ارواح المربيدين

The Maṣnawī begins as above, on fol. 2^a.

No. 62.

foll. 66; lines and size same as above.

The same.

The fourth daftār of the same, with the Arabic preface.
Beginning—

الطعن الرابع الى احسن الرابع و اجل المنافع

The Maṣnawī begins on the margin.

No. 63.

foll. 79; lines and size the same as above.

The same.

The fifth book of the above, with a Persian preface. See Ethé,
Bodl., No. 646.

Beginning—

بدانید و آگاه باشید که شریعت همچو مشعیت که ره مینماید

The Maṣnawī begins on the margin.

No. 64.

foll. 89; lines and size the same as above.

The same.

The sixth and the last book of the above Maṣnawī, with the Persian preface noted by Ethé, Bodl., No. 646.

Beginning—

مجلد ششم از دفترهای مشتوفی . . .

The poem begins on the margin.

All the five daftars are written by one hand in a fine minute Nasta'liq, within gold and coloured borders, with a small decorated heading at the beginning of the third, fourth, fifth, and sixth daftars, and a double-page 'unwān at the beginning of the first.

The third daftar is dated A.H. 1085.

No. 65.

foll. 261; lines 27; size 9×4 ; $7 \times 2\frac{1}{2}$.

The same.

Another copy of the Maṣnawī, complete in two separate volumes; three daftars in each.

Vol. I.

The first book without any preface.

fol. 79^a. Blank.

fol. 79^b. Begins the second daftar with the preface.

Beginning—

بيان بعضی از حکمت تاخیر ابن مجلد دوم که اگر جمله
حکمت الی الخ

foll. 157^b-158^a. Blank.

fol. 158^b. The third daftar, without any preface.

No. 66.

fol. 286; lines and size same as above.

Vol. II.

The last three daftars of the above.

The fourth daftar begins without any preface.
fol. 83^a. Blank.

fol. 83^b. The fifth book without any preface.
fol. 178^b and 179^a. Blank.

fol. 179^b. The sixth daftar, with the Persian preface.

This is a very correct copy of the Maṣnawī, and was transcribed by some good scholar, as it contains learned notes in the same hand on the margin, with the references and explanations of the verses of the Qur'ān alluded to in the text.

Written in a firm Indian Nasta'liq, within gold and coloured borders, with the subject-headings in red, and small decorated headings at the beginning of each daftar.

Dated the 7th Rabi' I., A.H. 1095.

No. 67.

fol. 218; lines 11; size 11 × 7; 7 $\frac{3}{4}$ × 4.

The same.

Another copy of the Maṣnawī, complete in six separate volumes.

Vol. I.

The first book, with a short Arabic prose preface, in praise of the Maṣnawī and its author.

Beginning—

هذه الامرار القدمية و الانوار الروحية و الابيات الخفية

The Maṣnawī begins on fol. 2^b.

No. 68.

foll. 196; lines and size the same as above.

The same.

The second book of the above, with the Persian preface.
The Maṣnawi begins on fol. 2^b.

No. 69.

foll. 253; lines and size the same as above.

The third daftar, with the Arabic preface.
The poem begins on fol. 3^a.

No. 70.

foll. 206; lines and size the same as above.

The fourth daftar of the Maṣnawi, with the Arabic preface.
foll. 1^a-5^b. An incomplete index to this daftar.
foll. 6^a and 8^a. Blank.
foll. 8^b. Begins the Maṣnawi.

No. 71.

foll. 229; lines and size the same as above.

The same.

The fifth daftar of the above, with the Persian preface.
The Maṣnawi begins on fol. 8^b.

No. 72.

foll. 256; lines and size the same as above.

The same.

The sixth and the last daftar of the above, without any preface.

All the six volumes are written in the same bold and fine Nasta'liq, within gold and coloured borders, with two sumptuous double-page 'unwâns at the beginning of daftars I, II, IV, and V each, and a double-page 'unwan at the beginning of daftars III and VI.

The scribe of these splendid copies was one Âgâ Mirzâ, said to have been an Armenian Christian by birth, who subsequently embraced Islam in the presence of Shâh Abd-ul-Azîz of Delhi (the author of the *Tafsîr-i-Fathul-'Azîz*, d. in A.H. 1289 = A.D. 1823). Âgâ Mirzâ was then adopted by Mir Muhammad Amîr Panjâh-Kash, otherwise called Amîr-i-Râjawi, a noted calligrapher of the age, who taught him the art of calligraphy. Âgâ Mirzâ died in A.H. 1273 = A.D. 1856, as will appear from the following versified chronogram:—

روح آغا چون مسوی فرد و من رفت
قدمیان گفتند اورا مر حبا
از هی تعظیم و تاریخ و غایت
گفت رشوان میرزا آغا بیا

From the colophon it appears that these six vols. of the *Masnawi* were transcribed at the instance of a certain Indian Nabob, Fayd Muhammad Khan Bahâdur.

بعوجب ارشاد ... کیوان مرتبت مربیح صولت خورشید علم ..
... نواب نامدار ملک اشتیار اسد الدوّله ممتاز الملک فیض محمد
خان بهادر هزبرجنگ

Dated A.H. 1249.

No. 73.

fol. 109; centre col., lines 21; margl. col., lines 40.

A commentary on the Maṣnawī by Niẓām-ud-Dīn Dā'i.

نظام الدين محمود بن السن الصيبي الشيرازي المتخلص به
داعي

(See Sprenger, Oude Cat., p. 494.)
Begins—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد
و الله اجمعين اما بعد ابن ناگزیر بست معنوي بر موارد مشبوی که از
قلم داعی رقم می یابد

The author of the *Şuhuf-i-Ibrâhim*, fol. 309^b, says that Niẓām-ud-Dīn, known as Dā'i, a disciple of *Şâh Ni'mat-Ullâh Wâlî* (*d. A.H. 834 = A.D. 1430*), is also the author of a *Maṣnawî* called *Mashâhid*, and died in *A.H. 915 = A.D. 1509*. According to Sprenger, p. 387, he was born in *A.H. 815 = A.D. 1412*; but according to Ethé, Bodl. Lib. Cat., No. 883, in *A.H. 810 = A.D. 1407*, as he is said to have collected his *diwân* in *A.H. 865 = A.D. 1460*, when he was 55 years old. Taqî Auḥâdî, fol. 231^a, says that Dā'i was a contemporary of *Şâh Ni'mat-Ullâh*, in whose company he passed a greater portion of his ascetic life. His *Kulliyât*, consisting of *Maṣnawîs*, *Qasîdas* and *Gazals*, amounting to forty thousand verses, is said to have been preserved on his grave at *Şîrâz*. 'Ali Qulî Khân-i-Wâlîh, in his *Riyâd-us-Shu'âra*, fol. 144^a, says that he has visited twice the sacred tomb of this saint. See also *Makhzan-ul-Ğarâ'ib*, fol. 256, *Nash̄tar-i-İshq*, f. 635, and Sprenger, Oude Cat., p. 387.

The commentary on the first line of the *Maṣnawî* begins thus:—

بشنواز لی چون حکایت میکند — ترغیب باستماع او از لی از
جهت آنست که مسبب ...

fol. 56^b. A preface to the second daftar:—

المجلد ثانی من حاشیة خضرت الداعی علی المشبوی المولوی
قدم سره الله هما و رضی الله عنہما

The commentary begins with the line:—

چون بمعراج حقائق رفته بود — مشیخ حسام الدین اخی حسن
ترک را که مولانا مشبوی بعام او نظم کرده است

fol. 71^b. Begins the third daftar:—

المجلد الثالث العکم جنود الله یتوی ارواح البریدین ذکر
حکمته در ابتدای ابن جلد

Numerous folios are missing between daftars third and fourth, and the marginal column on fol. 74^b is left blank.

لما مشد شرح مشبوی مجلد چهارم، after which begins the fifth daftar:—

المجلد خامس زیراکه اگر شخصی در خاله دوش باشد ..

fol. 105^b. Begins the sixth daftar:—

من المقدمته قوله مصباح الظلام و هم شبته ف خیالات شک
در بیس باشد یعنی چنانچه

The commentary on the sixth daftar is very short.

For other copies of this commentary, see Sprenger, Oude Cat., p. 494; Hammer, Handschriften, No. 126; W. Pertzsch, Berlin Cat., p. 792; Ethé, India Office Lib. Cat., Nos. 1099 and 1100.

Lithographed at Lucknow, A.H. 1282.

Written in ordinary small Nasta'liq.

Dated 23rd Ramadán, A.H. 1208.

No. 74.

foll. 264; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

لطائف المعنوي من حقائق المنشوي

LATÂ'IF-UL-MA'NAWÎ

MIN HÂQA'IQ-UL-MASNAWÎ.

A commentary on the Maṣnawî of Jalâl-ud-Dîn Rûmî, by 'Abd-ul-Laṭîf 'Abd-Allâh al-'Abbâsî (d. A.H. 1048-9 = A.D. 1638-9).

عبد اللطيف بن عبد الله العباسى

Begins—

شرح بعض ابيات مشكله فارسي وترجمه... وديباچه اي تازى
مشنوی مولوی معنوي

For life, see No. 21 *supra*.

In the preface it is stated that the commentator had previously revised, corrected, annotated, and prefaced a copy of the Maṣnawî under the name of نسخه نامنه مشنويات مشنيعه (see Rieu, p. 589^a, and Ethé, Bodl. Col., 517), and had written on the margin explanations of the difficult verses of the Maṣnawî, and of the texts of the Qurân and the Hadîṣ alluded to therein; but some of his friends requested him to make a separate work out of those marginal notes, with some fresh additions. Hence the compilation of the present work.

In the preface, the words نورالله مرقدة after the name of Jalâl-ud-Dîn give the date of his death A.H. 671.

foll. 3^a-5^b. A Persian translation of Jalâl-ud-Dîn's Arabic preface annexed to the first daftâr, which begins:—

هذا الكتاب ابن كتاب المشنوي المعنوي مشنوی معنونیست و
نسبت او بسوی معنی بواسطه آنسست که ..

fol. 5^b. Begins the commentary on the Maṣnawi:—

بشنواز نی ... الخ حارف نامی مولانا عبد الرحمن جامی قدس
مره السامی در شرح این دو بیت که مفتتح مشنوي مولوي است ..

fol. 60^b. Begins the commentary on the second daftar:—

مدتی این مشنوي ... الخ در نھايات الانس مذکور است که بعد
از آنکه خدمت مولانا بالتعامش چلپی حسام الدین ...

fol. 103^b. Begins the Persian translation of the Arabic preface to
the third daftar:—

الحكم حكمتی یعنی دانشهاي استوار کرده شد

The commentary on the poem itself begins on fol. 106^a:—

سایه خود را ز خود ... الخ معنی بیست چنین میبیشود که وجود
ظاهري خود را که بعزم لة سایه و عرض است ..

fol. 157^b. Begins the translation of the Arabic preface to the fourth
daftar:—

الحمد لله حق حمده همه مهام و مستایش مر جناب مقدم
... و الصلة و مسلم و درود و رحمت خاص او ...

The commentary on the book begins on fol. 159^b:—

مشنوي را چون تو مبدأ بود ... در نھايات الانس مذکور است
که سبب نظم مشنوي آن بود که چون چلپی حسام الدین که بعد از
فوت صالح الدین ...

fol. 194^b. The commentary on the fifth daftar.

Begins:—

جز بیصوی لدیدی صالحی ... الخ قیام بر دو قسم است اقترااني
و استئانی اقترااني آنست که در وی نتیجه یا نقیض نتیجه بالفعل
مذکور باشد

fol. 234^b. Begins the commentary on the sixth daftār :—

کر منی کندہ بود همچو منی ... الک منی اول بمعنی انا لایت
امست و منی ثالثی بمعنی مشهور امست

Other copies are mentioned in Rieu, p. 590; Sprenger, p. 494; and Pertsch, Berl., No. 775.

Lithographed at Lucknow, 1866, and at Cawnpur, A.D. 1876, with a dedication to the Emperor Shāh Jahān, which is not found in our copy. See also Stewart's Catalogue, p. 59.

Written in a rough Indian Nasta'liq.

Dated the 17th Dīqa'ad, A.H. 1110.

No. 75.

fol. 219; lines 18-19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

لطف اللغات (فرهنگ مشنوي)

LATĀ'IF-UL-LUGĀT

OR FARHANG-I-MASNAWI.

A glossary to the Maṣnawi of Jalāl-ud-Dīn Rāmī.

By the same 'Abd-ul-Latīf.

Begins—

ابن فرنگیست مشتمل بر حال لغات خارجیه عربیه و الفاظ
حاجیبه عجمیه مشنوي مولوی معنوی ...

In the preface, the author says that, after a close study of twelve years, he compiled this glossary, with the assistance of one of his pupils, Maulawi Ibrāhīm Dīhlawī, after consulting several reliable Arabic and Persian lexicons, such as Qāmūs, Ṣurāh, Farhang-i-Jahān-Gīrī, Kashf-ul-Lugāt, Madār-ul-Afāḍil, and many others.

The words are arranged alphabetically.

The initial letters are according to Bābs, and the final according to Faṣls.

The following abbreviations are observed throughout, viz., ع for Arabic; ف for Persian; ت for Turkish, and س for Suryâni.

امتنان چیزی از جمله بیرون آوردن

The words explained are noted on the margin in red.

For other copies see Rieu, p. 590^b. The work was lithographed in Lucknow, A.D. 1877, under the title of *Farhang-i-Maqnawi*. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Written in a careless Indian Nasta'liq.

Not dated, apparently 18th century.

No. 76.

fol. 184; lines 24; size 9½ × 5½; 7½ × 3½.

مکاشفات رضوی

MUKÂSHIFÂT-I-RADAWÎ.

Another commentary on the *Maqnawi*, by one Muhammad Rîdâ
محمد رضا. See Sprenger, Oude Catalogue, p. 495.

Beginning of the preface of Daftar I.

له هر حمدی سزاوار آفریدگار جهان و چهانیان امس له هر
حامدی کاشف اسرار قرائست له هر مشتوفی خوانی مشتوفی دانست

In this short preface, the commentator says that, in his youth, while he was engaged in the service of his sovereign, the idea of writing a commentary on the *Maqnawi* of Jalal-ud-Din Rûmî often occurred to his mind; so he compiled the present work in A.H. 1084, after retiring from service.

fol. 75^b. Begins the second daftar.

مدتی این مشتوفی تاخیر شد... اخ اشاره میفرمایید باشه هر
چیزی را در ارتقا بدروج کمال از تدریج و امہال چاره نباشد

fol. 106^b. Begins the third daftar :—

ای ضیاء الحق حسام الدین بیار — یعنی روی ارادت بیا که دفتر
میوم منظوم شود

fol. 133^b. The fourth daftar, beginning :—

نور زان ماه باشد و بن ضیاء — کما قال الله تعالیٰ و هو الذي جعل
الشمس ضیاء والقمر نورا

fol. 149^b. The fifth daftar, beginning :—

چاره اینجا آب و روغن کردیست — ای الچه له مدنخ تست
چاره آلتست که از بیچارگی آنرا مدح نام کنم

fol. 160^b. The sixth daftar, beginning :—

راز الدر گوش منکر راز نیست — یعنی کنایات دقیق را
اگر صریح ادا کرده هم منکران حقیقت را ازان بهره
لهاهد بود

The text of the Maṣnawī is generally introduced by the letter م, an abbreviation for متن.

The headings of the Maṣnawī are written in red, but spaces for the purpose have been left blank in several places.

A copy of this commentary is mentioned in Ethé, India Office Lib. Cat., No. 1105.

Written in ordinary Indian Nasta'liq.

Scribe, Asad-Ullah :—

امد الله ولد شاه معد الله نبیره مشین بہاء الدین المعروف
حضرت شاه باجن برهانپوری

Dated the 20th Rajab, the third year of the reign of Ahmad Shah.

No. 77.

fol. 194; central column, lines 17; marginal column, lines 41-53.

Size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$.

Another commentary on the Maṣnawī.

Begins:—

الحمد لله الولي و الصلوة على النبي واله المهدى هو اصول
اصول الدين يعني يبغى دين حقيقى روشن امته كه اصل
طريقت امته و طريقت لایح امته كه اصل شریعت امته

The title of the work and the name of the author do not occur in the preface; but at the end of the first daftar it is called "the commentary on the maṣnawī, by Shāh 'Abd-ul-Fattāḥ."

"باتمام رسید شرح شاه عبد الفتاح بر دفتر اول مشبوی مولوی
روم"

On the first page is found "حاشیه عبد الفتاح الکبیرائی"

Shāh 'Abd-ul-Fattāḥ, a native of Gujrāt, was a ripe scholar and a learned expounder of the Maṣnawī. He came to Delhi during the reign of Aurangzib, and was rewarded for his teaching with an estate in Gujrāt, where he died in A.H. 1090 = A.D. 1670. See Rieu, p. 1090.

fol. 55^b. Begins the second daftar:—

اگرچه حکمت الهی بده را معلوم همود در فواید آن کار بده
اذان کار فرو ماند

fol. 80^b. The third daftar, beginning:—

الحكم جنود الله تعالى في الأرض الخ حكم بكسر اول حكمتها
و درست کردن و دانستن وبضم داوری و حکم امته و بشقین
میانجی و صاحب تمیز اما اینجا مراد میانجی امته

fol. 135^b. The fourth daftar, beginning:—

ومما سمعاني الي كتب الخ از انچه مراد را اندوه آورد
اینست که پدرستی من بودم

fol. 155^b. Begins the fifth daftar :—

گر نبودی خلق محبوب و کهیف .. الخ چوکه مامع محبوب
امست و با کشافت امست پس چون رومی سخن توان گفت

fol. 177^b. Begins the sixth daftar :—

ذلك تقدیر العزيز العليم الخ قوله تعالىانا كل شي خلقناه بقدر
يعني آفریدیم هر شي را باندازه و محدود که ازان حد و اندازه
تجاوز نکند که اهل دنیا از اهل عقیقی از حد عقیقی قدم بیرون
نشوائد نهاد

Written in ordinary Indian Nasta'liq.

The name of the scribe is given at the end of the first daftar :—

مولوی عبد الرحمن ماسکن چهالو در مدرسه میر فصل علی
صاحب ماسکن میمین

The MS. is dated in the colophon the 22nd Shawwâl, A.H. 1206.

No. 78.

fol. 545 ; lines 19 ; size 8 $\frac{3}{4}$ × 6 ; 6 $\frac{1}{2}$ × 3 $\frac{1}{2}$.

حل مشنوي

HALL-I-MASNAWI.

A complete commentary on the six daftars of the Maṣnawi, by Afḍal of Ilahābād. **فضل الہبادی**. See Ethé, Bodl., No. 671, and Rieu, p. 592, where copies of the commentary only on the first daftar are noticed.

Begins—

مر خدا را مشکر کز لطف قوی
داد توفیقم بحل مشنوي

Muhammad Afjal of Ilahābād was born on the 9th Rabi' I., A.H. 1038 = A.D. 1628, at Sayyidpūr, in the vicinity of Ġazīpūr, and subsequently settled in Ilahābād, where he died on the 15th Dil Ḥajj, A.H. 1124 = A.D. 1712, at the age of eighty-seven. Besides this commentary, he is said to have left several other Persian and Arabic works. See *Miftāh-ut-Tawārīkh*, p. 446 (Agra Ed., 1849).

fol. 1^a-7^a. The index of the first daftār.

In the introductory poem, the commentator mentions some of the minute points he has explained in this work, after which he gives a detailed account as to why the *Masnawī* was divided into six daftars.

fol. 13^a-18^a. Paraphrase of Jalāl-ud-Dīn Rūmī's Arabic preface, which begins as:—

هذا كتاب المشوي المعنوي ابن كتاب مشوي معنوي امس
و نسبت او بسوی معنی بواسطه آلسست الـ

fol. 18^a. Begins the commentary on the first daftār.

fol. 165^b-169^a. Index to the second daftār.

fol. 170^b. Beginning of the *Khuṭbah* of the second daftār:—

وَإِنْ مِنْ شَيْءٍ إِلَّا حَدَّدَنَا الْحُكْمُ أَبْيَهُ درسورة حجر واقع هده يعني
ليست هیچ چیزی مگر که لزد مامسٹ الـ

fol. 171^a. Begins the second daftār:—

مَدْتُ اِنْ مشوی تاخیرشد الـ باید دالسست که باخت این تاخیر
الـست که در نفعات الانس مذکور هده الـ

fol. 255^b-262^a. Index to the third daftār.

fol. 263^b. Begins the third daftār with the *Khuṭbah*:—

الـ حکم جنود الله . حکم بکسر حای مهمله و فتح کاف جمع
حکمت امس و حکمت عبارتست از علم و عمل الـ

fol. 339^b-349^a. Index of the fourth daftār.

fol. 344^b. Begins the fourth daftār:—

الـ حمد لله حق حمدة میماں و متابیش مر خدایراپست چنانکه
مزادر میماں و متابیش اوست

full. 408^b-408^c. Index to the fifth daftar.

fol. 409^b. Begins the fifth daftar:—

و عنده مقام القلوب نزدیک ان خداست کلیدهای دلها

full. 471^b-476^a. Index of the sixth daftar.

fol. 477^b. Begins the sixth daftar:—

کی بطفو حوله من لم یطف .. طوف گرد چیزی گشتن

In the prologue, the commentator says that he compiled the present work in A.H. 1104, at the age of sixty-seven, during the reign of 'Alamgir.

پنهان و پکند و چار از سین

بود از هجرت گذشته کاین حزان

که بشخص و هفت عمر او رمید

وانچه مقصود دل او بد بدید

The MS. ends with the following versified chronogram:—

شامه تاریخ ختم او بنوشت ...

بدو معنی صحیفه افضل

A slip, attached in the beginning, bears the names of several other commentaries on the Maṣnawi, from which the author has taken his authority. (1) *Latā'if-i-Ma'navī*, by 'Abd-ul-Latīf; (2) *Taṣlīḥ-i-Maṣnawi*, by Mīr Muḥammad Ḥašim, composed in A.H. 1122; and *Mukāshifat-i-Radawī*, by Muḥammad Rīḍā, compiled in A.H. 1084.

The above names are frequently quoted on the margin after the notes.

The text is introduced by the word قوله in red.

A note at the beginning of each daftar assigns the date on which it was commenced to be copied.

The colophon is dated, *Sha'bān*, A.H. 1206.

Written by Muḥammad 'Alīm-ud-Dīn bin Faṣīḥ-ud-Dīn al-Qantūjī

محمد علیم الدین بن فصیح الدین القنجی

Ordinary firm Indian Nasta'liq, within coloured borders.

No. 79.

fol. 146; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

در مکنون

DURR-I-MAKNÛN.

By 'Abd-ul-Fattâh-al-Husayni-al-'Askârî.

میبد عبد الفتاح الحسینی العسكري

Begins:—

الحمد لله الذي هدانا الى الصراط المستقيم الذي هو مرصاد
المحتقين العارفين الواصلين الذين وصلوا بالله العظيم ..

A selection from the Maṣnawî, with short explanations of the same,
introduced throughout by the word در مکنون. Dedicated to
Aurangzib.

The name of the work is given in the following line:—

لہادم نام ان را در مکنون ...

'Abd-ul-Fattâh is also the author of a complete commentary on the
Maṣnawî, styled مفتاح المعانی, which, according to A. Sprenger's
Cat., p. 492, was collected by his pupil, Hidâyat-Ullah, in A.H. 1049 =
A.D. 1639. A copy of the مفتاح المعانی is mentioned in Ethé, India
Office Lib. Cat., No. 1103.

A work of the same style, which is a collection of Sūfi sayings and
anecdotes, composed in A.H. 1151 = A.D. 1738 by 'Azîz-Ullah bin Sayyid
Asad-Ullah al-Hâsanî al-Husayni, is mentioned in Rieu Suppl., No. 21.

Written in fair Nasta'liq, within gold borders.

Not dated, apparently 18th century.

Scribe:— "محمد علی تھتوی"

No. 80.

foll. 146; lines 13; size $4\frac{3}{4} \times 2\frac{3}{4}$; $4 \times 1\frac{1}{4}$.

The same.

Another copy of the same, slightly defective at the beginning, one folio containing only seven lines is wanting at the beginning, and the MS. opens thus:—

هم الغالبون — بعد هذا نموده مي آيد که چون معادت ابدی
و دولت سرمدی لامزد ابن خاکیای آن

Written in Nim Shikastah, within gold borders.

Dated 29th Muḥurram, A.H. 1077.

Scribe

حقيق الله

No. 81.

foll. 488; lines 19; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4$.

شرح مثنوي

SHARH-I-MASNAWÎ.

Another commentary on the difficult verses of the Maṣnawî, by Khwājah-Ayyûb Pârsâ.

See Ethé, Bodl., No. 670, and Browne's Camb. Univ. Cat., p. 326.

Begins:—

حمد لا يحيى و ثابي نامتها مر ملكي را که لي وجود عشق
در خلوتكده وحدت نعمه سرای اسرار احادیث و اخبار واحدیت
اوست.

The name of the author mentioned in the preface of this copy is only ایوب. The work was compiled in A.H. 1120 = A.D. 1708, as will appear from the following versified chronogram on fol. 2^a :—

یافت شرح مشنوي مولوي
خلعيب انعام از لطف خدا
گفت تاریخش بگوش دل خود
طرفة شرح معنوی جانهزا

The explanations of the text are verified by quotations from the Qurân and Hadîs.

fol. 2^a. Begins the commentary on the first line :—

بسنواز لي چون حکایت میکند . . . الخ بسنو خطاب عام است
و در تصدیر کتاب باعی خطاب اشارتیست لطیف بتقدیم علم الیقین
ومبیق شریعت بر طریقیست و حلیقیست

fol. 140^b. Begins the second daftar :—

مدتی ابن مشنوي تاخیر شد . . . الخ وجه تاخیر بحسب حلیقیست
الله مولانا در ایام آئندہ تصریح فرموده

fol. 226^b. The third daftar, beginning :—

ای خباء الحق حسام الدین بیار . . . الخ لفظ بیار مربوط با مصراع
ثالی يعني بیار ابن مسیح دفتر و همت بکمار بر انعام

fol. 328^b. The fourth daftar, begins :—

همت حالی تو ای مرتها . . . الخ مرتعی بالضم امید داشته
شد . . . چون چین خواهی خدا خواهد چینیں الخ . . . روزی
حضرت مولانا در معنی ابن میفرمودند که حق تعالیٰ خوامت
بعدگان خاص خود را

fol. 368^b. The fifth daftar, begins :—

شه حسام الدین که نور انجم است . . . سفر بالكسر کتاب و نامه

fol. 414^A. The sixth daftar begins :—

بیشکش بھر رضایت میکشم .. اخ یعنی بیشک مشبوی را برای
رضای تو میکشم

Written in ordinary Indian Nasta'liq, within coloured borders.

The text is written in red.

The colophon of the second daftar is dated Jamādī I., A.H. 1148.

No. 82.

fol. 391 ; lines 20 ; size 13 × 8½ ; 10½ × 6.

شرح مثنوی

SHARH-I-MASNAWI.

Another commentary on the Maṣnawī, complete in two separate volumes, each containing three daftars, by Maulānā 'Abd-ul-'Alī, known as Bahr-ul-'Ulūm, "The Sea of Knowledge."

First three daftars.

Daftar I.

Begins with an Arabic preface of the commentator.

الحمد لله الذي امتاز في حجاب خيبة اخ

مولانا عبد العلي بن مولانا نظام الدين بن مولانا قطب الدين السهالي
Maulānā 'Abd-ul-'Alī, of Sīhāl in Lucknow, was one of the most distinguished Oriental scholars of the nineteenth century in India. His grandfather, Maulānā Qutb-ud-Din, a man of great distinction, is the author of the famous work *Tلویحات*, while his father, Mullā Nizām-ud-Din (d. A.H. 1161 = A.D. 1748), has left several important works such as :—

حاشیہ شرح هدایتہ الحکمہ مصنفہ علامہ صدر الدین شیرازی

شرح مبارزیه
حاشیه شمس بازغه
صبح صادق شرح منار
شرح مسلم الشبوب
ملفوظات شاه عبد الرزاق هانسوی
حاشیه شرح عثاید دوائی

On the death of his father, 'Abd-ul-'Alî began to receive his education under Mulla Kamâl-ud-Din Sihâlawî (d. 13th Muhârram, 1275 A.H.), the favourite pupil of his father, and the author of—

حاشیه کمالیه بر شرح عثاید جلالیه
شرح کبریس احر
عروة الوثقی
تعليق حاشیه زاهدیه بر شرح تہذیب جلالیه

'Abd-ul-'Alî at first travelled to Shâh Jahânpur, where he was honourably received by Hâfiż Rahmat Khân, a nobleman of that city. On the death of Rahmat Khân, 'Abd-ul-'Alî was called to Râmpur by Nawâb Fayd-Ullah Khân, the Jâgirdâr of Râmpur (A.H. 1187-1209 = A.D. 1774-1794). After a short stay here, he came to Buhâr in Bengal at the request of Munshi Sadr-ud-Din, to give lessons to the students of his Madrasah; but a slight displeasure between Sadr-ud-Din and 'Abd-ul-'Alî caused the latter's removal to Madrâs, where he was appointed by Muhammad 'Alî Khân, the Nawâb of Karnatic (d. A.H. 1210 = A.D. 1795), to teach the students of his Madrasah. It was here that 'Abd-ul-'Alî received the title of Bahr-ul-'Ulûm from the Nawâb. On the death of Muhammad 'Alî Khân, 'Abd-ul-'Alî continued to enjoy the same favour from the Nawâb's eldest son, 'Umdat-ul-Umarâ (d. A.H. 1216 = A.D. 1801), and 'Azîm-ul-Daulah (d. A.H. 1235 = A.D. 1819), the nephew and successor of 'Umdat-ul-Umarâ. Here he died on the 12th Rajab, A.H. 1235 = A.D. 1819. Beside the present work, he is the author of several Arabic and Persian works, such as :—

ارکان اربعه در فقه
حاشیه بر حاشیه زاهدیه بر شرح تہذیب جلالیه
حوالی ثلاثه بر حاشیه زاهدیه
شرح سلم

فواح الرحمووت شرح مسلم الشبوون
 تكمله بر شرح ملا نظام الدين بر تحرير ابن همام
 تنویر الابصار شرح خارمی منار
 حاشیه بر شرح صدرای شیرازی
 شرح هدایة الصرف
 رساله در احوال قیامت
 رساله توحید
 شرح مواقف قدیمه و جدیده

The commentator in the beginning quotes Jāmī, and frequently refers to 'Abd-ul-Latīf, and also in some places to Muḥammad Riḍā and Afḍal Ilahābādī. (See Nos. 76 and 78 respectively.)

The text is introduced by the word قوله.

fol. 2^a. Begins the commentary on the first daftar:—

بشنو از نی چون حکایت میکند الغ فی الـبیتین عارف صامی
 شیخ عبد الرحمن چامی قدمن سره در شرح ابن میفرمايد که
 مراد از نی انسان کامل و مکمل الغ

fol. 138^b. Begins the second daftar:—

مدّتی ابن مشنوي تاخیر هد — وجه تاخیر افتادن در تصییف
 مشنوي از مصراج ثانی معلوم هد که برای ظهور اسرار که لایق آن

fol. 266^b. Begins the third daftar:—

ای خیاء العق حسام الدين بیار — امر فرمودند باوردن میبوم
 دفتر و حالانکه ارلندہ نفس نفیس مولوی امس است قدمن سره

This volume is dated the 16th Shawwāl, A.H. 1235.

No. 83.

full. 282; lines and size same as above.

The last three daftars of the above.

fol. 1^b. Begins the fourth daftar :—

مشنوي پويان كشنده تا پديد — ظاهر آنسه که مراد از کشنده
ذات حق امس

fol. 94^b. Begins the fifth dafter :—

طالب آغاز سفر پنجم امس — سفر بالكسر مبين و مکون غاء
امس بمعني دفتر

fol. 193^b. Begins the sixth daftar :—

کي بطور حوله من لم يطيف — در قاموس مذكور امس الخ

Written in ordinary Nasta'liq.

In the colophon, written in the same hand, it is said that this copy was copied from the commentator's autograph copy : -

لعل شرح مشنوي که تصيف مولنا عبدالعلي ... ابن
مولنا نظام الدين از مسوده دستخطي مولنا مددوح که
تصيف ابن هرث الد در عهد سلطنت ابوالظفر خازی الدين
حیدر بادها در دارالامارت لکهیو بحسب فرمایش ... امجد
علی خانصاحب بتاریخ پنجم شهر رمضان المبارک سنہ ۱۳۶۶ هجری
بغض .. روشن لال

No. 84.

foll. 377; lines 45; size 14 × 9; 11½ × 6½.

The same.

Another complete copy of the above, by the same 'Abd-ul-'Ali.
fol. 1^b. Begins the first daftār.

fol. 88^b. The second daftār.

fol. 175^b. The third daftār.

fol. 234^b. The fourth daftār.

fol. 285^b. The fifth daftār.

fol. 335^b. The sixth daftār.

Scanty notes on the margin are found in different hands.

Written in a firm learned Nastā'liq, within coloured borders.
Not dated, apparently 19th century.

No. 85.

foll. 173; lines 23–25; size 11 × 6½; 8 × 4.

منتخب قادری

MUNTAKHAB-I-QÂDIRÎ.

An extract, made by one Hayât 'Ali in A.H. 1220, from Shâh Wali Muhammad Akbarabâdi's *Makhzan-ul-Asrâr*, a commentary on the *Magnawî*, which was compiled in A.H. 1140 = A.D. 1727. (See Sprenger, Oude Cat., p. 495. W. Pertsch, Berlin Cat., pp. 791 and 792, and Ethé, India Office Lib. Cat., No. 1107.)

fol. 1^b. The preface of Hayât 'Ali.

Begins:—

حمد بیهد و مهامن بیعد مزاوار بارکاره آرامکه ارای (?)
خلوتکده حیب که بمعلا هر گوناگون و صور رنگارانک ظهور نموده

In this preface, Hayât 'Ali says that his first intention was to transcribe a copy of the *Makhzan-ul-Asrâr* itself; but the only copy he

could procure at that time was full of mistakes and illegibly written by some illiterate Hindū. So he preferred to make the present extract, and named it *Muntakhab-i-Qâdirî*, after the holy saint *Shaykh 'Abd-ul-Qâdir Jilâni*, of whom he was a follower.

fol. 2^a. Begins the preface of *Shâh Wali Muhammad*.

میامن و متنایش مر حضرت وجود مطلق را که بصور اجسام
و انواع تشهیصات علی الدوام موجود و مشهود او میست

In this, *Wali Muhammad* says that he has taken utmost care to explain the hidden meanings and the deep sense of those difficult verses of the *Maṣnawî* which were not understood and therefore omitted by other commentators.

The names of *Jâmi* and *Muhammad Ridâ* frequently occur in the present work.

fol. 2^b. The commentary begins with the initial line of the *Maṣnawî* :—

بشنواز لی چون حکایت میکند — معنیش همانسیست که حضرت
مولوی جامی قدس سرہ نوشتنه اند که لی را با واصلان کامل و کاملان
مکمل که از خود و خلق خانی شده اند

Written in two different hands.

fol. 1^b-158^b. Ordinary Indian Nasta'lîq.

fol. 159^a to the end in *Shikast*.

Dated, 14th *Shawwâl*, A.H. 1224.

No. 86.

fol. 97; lines 11; size 10 × 6; 8 × 4½.

جواهر مولوی و لالی مثنوی JAWÂHIR-I-MAULAWÎ-WA- LAÂLI-I-MASNAWÎ.

A short selection from the *Maṣnawî*.

By ابو بکر الشاشی *Abū Bakr-Shāshī*.

Two persons named زین الدین ابو بکر are mentioned in *Tadkiras*, but none is called شاشی.

Begins:—

الحمد لله حمد الشاكرين و الصلوة على خير الذاكرين محمد وآلہ
الطاھرین الطیبین اجمعین بعد ازان میگوید مشیخ الشیوخ قطب
العارفین . . . زین الملة والدین مولانا ابو بکر الشاشی قدس مسرة

In the introduction, prefixed by some unknown person, it is said that *Abū Bakr Shāshī*, who is called زین الملة والدین ابو بکر شاشی, was requested by some of his intimate friends to make a selection from the *Maqnawī*, and to arrange it from the standpoint of the *Sūfis*; but out of respect he did not dare do it until, as it is said, he was ordered in one of his dreams by *Maulawi Rūmī* to do it. So he made this extract and divided it into sixty-three chapters, some of which are enumerated in Ethé, India Office Lib. Cat., No. 1087.

The selection of the *Maqnawī* begins on fol. 2^b with the initial line of the first daftār.

This copy contains only sixty-one chapters.

fol. 1^a contains the autograph and seal of *Badr-ud-Daulah Shuja'-ul-Mulk Muhammed Sa'ādatmand Khān*, Bahādur Asad Jang, dated A.H. 1239.

The colophon reads:—

تمت تمام هد در بلده پیاوور در دولتخانه مرزا خوشحال بیک
بتاریخ هشتم شهر ماه مهرم

١٠٨٩ مسنه (شهر محرم) read

The last folio bears a signet and seal, dated A.H. 1094, of one محمد مظفر.

Written in fine *Nastalīq*, within gold-coloured borders, with two double-page decorated 'unwāns.

No. 87.

fol. 270; centre column 21 lines; marginal column 16 lines.
Size $10\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

دیوان جلال الدین رومی

DÎWÂN-I-JALÂL-UD-DÎN-RÛMÎ.

Usually styled as Dîwân-i-Shams-i-Tabriz.

Begins—

گیرد ذرها له ان آفتاب خوش لقا (?)
صد ذر کی دلربا کالها نبودش زا بدرا

Maulawi Rûmî has adopted in the diwân the takhallus of Shams-i-Tabrizi after the name of his spiritual guide Shams-ud-Din Tabriz. Hence it is also called Dîwân-i-Shams Tabriz. دیوان شمس تبریز.

This copy begins without any preface, and the initial line does not correspond with any of the other copies, some of which have a preface by some anonymous editor who compiled it in Rabi' I., A.H. 817 = A.D. 1414. See Rieu, p. 598; Rieu Suppl., Nos. 243-4; Ethé, Bodl., col. 522; Ethé, India Office Lib. Cat., No. 1109; G. Flügel, I., p. 522; Sprenger, Oude Cat., p. 497; Leyden Cat., vol. ii., p. 113; Gotha Cat., p. 69; Munich Cat., p. 16; St. Petersburg Cat., p. 214, and Hanmer Redekunste, p. 172. For extracts, see Krafft, p. 65. Select poems have been edited, with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title, Dîwân-i-Hadrat-i-Shams Tabriz.

The Rubâ'iyyât mentioned in other copies are not found in this MS., and a very few Tarkib-bands are found on one or two folios.

Folios are missing after foll. 1 and 160.

Written in fine and beautiful Nastâ'lîq, within gold and coloured borders, with a single-page decoration in the beginning.

The colophon is dated, Sha'bân, A.H. 1017.

Scribe, Majd-ud-Din محمد الدين محمد الصبياني الكاشاني

No. 88.

foll. 101; lines 12; size $10\frac{1}{4} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

دیوان امامی

THE DÎWÂN OF IMÂMÎ.

Beginning—

سهر گه در جهان جان بعون مبدع اهیا
 مسافت قطع میکردم ذ لاتا حضرت الا

ابو عبد الله محمد بن ابو بکر حسین امامی الہروی was originally of Herât, but spent the greater portion of his life in Kirmân and Isfahân. He was one of the most learned poets of Khurâsân, and the noble Qâdî family of Herât is said to be descended from him. He was a contemporary of Shaykh Sa'dî, and Khwâjah Majd-ud-Din Hamgar. Daulat Shah, on the authority of the author of the Nuzhat-ul-Qulûb, narrates that the four distinguished scholars, viz., Khwâjah Shams-ud-Din Muhammad, known as Sâhib-i-Dîwân, Malik Mu'in-ud-Din Parwânah (who was the governor of Rûm and died in A.H. 677 = A.D. 1274. See Rieu, p. 594), Maulânâ Nûr-ud-Din Raşîd and Malik Iftikhâr-ud-Din Kirmâni, on consultation with each other, sent a Qiṣ'ah to Majd-i-Hamgar, in which they asked his opinion about the poetical compositions of Imâmî, Sa'dî, and even about his own—

ذ شعر تو و معدی و امامی
 کدامیں ہے پسندند اندریں بوم

and Majd-i-Hamgar exaggerated the merits of Imâmî to such a degree that he gave him preference over all, and even over Sa'dî, and decided the question in the following Rubâ'i.

ما کرچہ بنطق طوطی خوش نفسیم
 بر شکر گفتہای معدی مگسیم
 در مشیوہ شاعری با جماع ام
 هرگز من و معدی با امامی نرمیم

Imāmī flourished during the time of the Atābaks of Fārs, to whose praise he addressed several Qaṣidas. A beautiful Qaṣidah, which he addressed to his patron, Fakhrul Mulk, is quoted in Daulat Shāh.

Imāmī died, according to Taqī Kāshfī (Oude Cat., p. 17) and the author of the Ṣuhūf-i-Ibrāhīm, in A.H. 686 = A.D. 1277. The author of the Majma'ul-Fusahā, vol. i., p. 98, places the poet's death in A.H. 676 = A.D. 1277, while the author of the Miftāḥ-ut-Tawārikh fixes it in A.H. 680 = A.D. 1281.

Notices of Imāmī's life will be found in Makhzan-ul-Ğara'ib, fol. 14; Yad-i-Bayḍā, fol. 8; Mirāt-ul-Khiyāl, p. 50; and Taqī Auḥādī, fol. 64. See also Rieu Suppl., No. 213, ii.; Ethé, Bodl. Lib. Cat., No. 676; and Sprenger, Oude Cat., p. 439, where other copies of the diwān are mentioned.

This copy of the diwān contains Qaṣidas, Ğazals, Muqaṭṭi'āt and Rubā'īs.

The Rubā'īs begin on fol. 94^a, as in the Bodl. Lib. copy:—

گه جان تن و گه تن جانست خوانم
گه آلینه هر دو جهانت خوانم
مر نفس اربدالی از حکمت نفس
در هر نفس الچه خواهی آلت خوانم

The fly-leaf bears the signature of H. Blochmann, dated 1868, with a note: "Copied from the MS. in the A. S. Bengal."

Written in a clear Nasta'liq.

No. 89.

fol. 40; lines 17; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیوان عراقي

DÎWÂN-I-'IRÂQÎ.

Beginning as in Rieu, ii., p. 594.

ای جلالت فرش عزت جاودان انداخته
کوی در میدان وحدت کامران انداخته
رایت مهر جلالت لایزال افراسته
سایه چتر جلالت جاودان انداخته

Fakhr-ud-Din Ibrâhîm bin Shahriyâr 'Irâqî, بن شهریار عراقی, one of the greatest mystic poets of his age, was born in the village Mahâl, in the Al'am district of Hamadân (see G. Browne's Biographies of Persian Poets, translated from the Târikh-i-Guzidah). At an early age he learned the Qurâن by heart, and recited it with such pathos and melody, says Jâmi, that the people of Hamadân were charmed with the sweetness of his voice. He was educated in several well-known madrasahs of his native place, and became a pupil of the great Sûfi, Shihâb-ud-Dîn Suhrawardî, at whose instructions he came to India and settled in Multân under the spiritual care of Shaykh Bahâ-ud-Dîn Zakariyyâ of Multân (d. A.H. 666 = A.D. 1267), who gave his daughter in marriage to 'Irâqî. The issue of the marriage was a son, whom the poet named Kabîr-ud-Dîn. Bahâ-ud-Dîn, on his death-bed, appointed 'Irâqî his successor. After a long sojourn of twenty-five years in India, 'Irâqî proceeded on a pilgrimage to Mecca, and then visited Rûm, where he came in contact with Sadr-ud-Dîn Qûniyawi (d. A.H. 672 = A.D. 1278) and wrote his well-known Sûfi tract, Lama'ât. Here Mu'in-ud-Dîn Parwânah, the governor of Rûm, who died in A.H. 677 = A.D. 1278, entertained high regards for 'Irâqî, and is said to have become his disciple. From Rûm 'Irâqî travelled to Egypt, where the then reigning king took him as his spiritual guide, and appointed him the Shaykh-ash-Shuyûkh of Egypt. Subsequently the poet retired to Damascus, and after staying there for six months, he was joined by his son Kabir-ud-Dîn, in whose company he passed only a few happy days, and died, according to Târikh-i-Guzidah, in the Jabal-us-Sâlih, in Syria, in A.H. 686 = A.D. 1287, or, according to Nafahat, p. 700, on the 8th Dilqa'ad, A.H. 688 = A.D. 1289. This is followed by Majâlis-ul-'Ushshâq, fol. 108^a; Haft Iqlîm; Khulâsat-ul-Afkâr, fol. 123^a; Suhuf-i-Ibrâhîm, fol. 594^b; Riyâd-ush-Shu'arâ, fol. 256^b; and Mir'ât-ul-Khiyâl, fol. 63. Daulat Shâh, p. 215, however, places the poet's death in A.H. 709 = A.D. 1309, which is adopted by Taqî Kâshî, Oude Cat., p. 17, and Taqî Auhadî, fol. 444^b.

The diwân consists of Qâsidas, Gazals, Tarji'bands, Qit'as, and Marâjis without any alphabetical order.

fol. 1^b. Qâsidas.

fol. 8^b. Tarjī'bands beginning :—

الومن تلاحت بدمام
ام شمومن تهلكت لغمام

The burden runs thus :—

که همه اوست هر چه هست یاقین
جان و جانان و دلبر و دل و دلی

fol. 11^b. Ġazals beginning :—

مرا از هر چه در عالم رخ دلدار اولی تر
نظر چون میکنم باری بروی نار اولی تر

fol. 14^b. Another series of Tarjī'bands, beginning :—

در جام جهان نمای اول
مشد لاثش همه جهان مشعل

The burden runs thus :—

می یعن رخ چانفرای ماقی
در جام جهان نمای باقی

fol. 19^b-39^a. Ġazals and Qit'as intermixed ; beginning :—

لقد اطعنت من قید الفراغی
فعالی لم اطاء سبع الطباقي

First four of these Ġazals consist of alternate Arabic and Persian verses.

fol. 39^a. Rubā'is, wrongly styled here as Qit'as ; beginning :—

ای زندگی تن و توالم همه تو
جانی و دلی ای دل و جانم همه تو

fol. 43^a. Marşıyah, or elegy written on the death of Shaykh Bahā-
Din Zakariyyā, with the following heading :—

این مرثیه ایست که شیخ فخر الدین عراقی گفته است در فراق
شیخ خود بعد از وفات شیخ بهاء الدین ذکریا رحمة الله عليه

Beginning—

کارم از دمست رفت و دمست از کار
دیده بی نور ماند و دل بی پار

foll. 45^b—49^b. Qasidas and Gazals intermixed.
This copy ends with the following line:—

عرابی خود ندارد چشم ورده
رخس خورشید تابان می لعاید

For other copies, see Sprenger, Onde Cat., p. 440; Rien, p. 593; Ethé, Bodl. Lib. Cat., No. 680; Ethé, India Office Lib. Cat., No. 1116; and Rosen, Persian MSS., pp. 208—205.

Written in ordinary clear Nasta'liq.
Not dated, apparently 17th century.

No. 90.

foll. 44; lines 16—18; size 8 × 4½; 5¾ × 3½.

دیوان مجدد همگر

THE DÎWÂN OF MAJD-UD-DÎN HAMGAR.

Beginning—

کجا مست در همه ملک جهان سلیمانی
که مهر دل نسپارد بدمست شیطانی

Khwâjeh Majd-al-dîn هبّت الله معروف &
Majd-i-Hamgar, better known as Majd-ud-Din Hamgar, was a contemporary and a
fellow-citizen of the celebrated Sa'dî of Shiraz. Besides being recognised
as an authority in Persian poetry, he was noted for his eloquence
and his calligraphy. Majd-ud-Din is said to have traced his origin to
Anûshirwân, and this statement is strongly supported by Daulat Shâh,
who says that, owing to his high lineage, the poet was highly respected

by the kings and nobles of his age, and freely associated with them; but the word Hamgar (which generally means a "weaver"), after the name of the poet, throws at least some doubt on the correctness of the statement regarding his origin. Taqî Kâshî (Oude Cat., p. 17), distinctly designates the poet as Khwâjah Majd-ud-Dîn Hibat-Ullah ibn Hamkar. A grandson of this Majd-ud-Dîn, who transcribed some Rubâ'is of the poet in A.H. 697 = A.D. 1297 (see Rieu Suppl., No. 211, vii.), calls himself Ishâq bin Qiwâm Muhammad Hamgar. From this we can conclude that Hamgar was the family epithet of the poet.

Majd-ud-Dîn was in high favour with the Atâbak of Fârs, Sa'd bin Abû Bakr bin Zingî, to whom he was a panegyrist. After the death of this prince he went to Yazd, and thence to Isfahân, where he was warmly received by the great Shâhib-i-Dîwân Khwâjah Shams-ud-Dîn Muhammad and his son Khwâjah Bahâ-ud-Dîn. Majd-ud-Dîn was a constant companion of Bahâ-ud-Dîn. He addressed several panegyric Qâsiâs to these Khwâjas, and composed a beautiful elegy on the occasion of Bahâ-ud-Dîn's death.

Âzâd Bilgramî, in his Khazâna-i-'Âmirah, narrates that one day Majd-ud-Dîn, while in the company of Bahâ-ud-Dîn, daringly said that he could finish the "Saljûq Nâmah" in one day.* The poet, kept to his word by Bahâ-ud-Dîn, completed the work within a few hours in A.H. 669 = A.D. 1270, as would appear from the following verses of a Qitâ'ah (quoted in the Khazâna-i-'Âmirah), which the poet composed to commemorate its completion :—

لچند ساعت روزی کم از دو دانک مشبی
کتاب قصهٔ ملحوظ نامه کرد تمام
بسال ششصد و هشتاد و نه از حساب عرب
مشب دو شنبه و فرخنده ملنح ماه صیام

Except Âzâd, no other biographer mentions any Saljûq Nâmah composed by this Majd-ud-Dîn. One Saljûq Nâmah, composed by Zâhir-ud-Dîn of Nîshâpûr, is mentioned in H. Kh., vol. iii., p. 606. (See also Rieu, vol. ii., p. 849*.)

According to Taqî Kâshî (Oude Cat., pp. 17 and 478), Majd-ud-Dîn died in A.H. 686 = A.D. 1287. See also Ethé, Bodl. Lib. Cat., Nos. 678 and 679, where copies of his diwân are mentioned, and Rieu Suppl., No. 211, ii., iv. and vii.

* By this "Saljûq Nâmah" the poet probably meant the big poetical history of the Saljûqi Dynasty composed by Qâni'i, who was living in Qâniyah in A.H. 672. (See Rieu, ii. p. 583*.)

Notices on his life will be found in Daulat Shâh, p. 176; Taqî Anhadt, fol. 644; Haft Iqlîm, fol. 65; Riyâd-us-Shu'ârâ, fol. 368; Mir'ât-ul-Khiyâl, p. 54; Makhzan-ul-Garâ'ib, fol. 751; Âtash-Kadah, p. 390; Majma'-ul-Fusahâ, vol. i., pp. 594-8.

This copy of the diwân contains for the most part Qâsîdas intermixed with a few Gâzals without any alphabetical arrangement. The Rubâ'is and Qitâ'as mentioned in Ethé, Bodl. Lib., copy No. 678, are wanting in this copy.

Written in fair Nasta'lîq, within gold-ruled borders.

Not dated, apparently 16th century.

No. 91.

fol. 281; lines (centre column) 9; marginal column (double) 21.
Size 13 x 8; 8 x 5.

كليات سعدي

KULLIYÂT-I-SA'DÎ.

The complete works of Shaykh Musharrif-ud-Din Mu'sîlîh b. 'Abd-Ullah Sa'dî, شیخ مشرف الدین مصلح بن عبدالله سعدی الشیرازی who was born about A.H. 580 = A.D. 1184 in Shîrâz. He derived his poetical name from the Atâbak of Fârs, Sa'd bin Zingî, d. A.H. 623 = A.D. 1226, to whose service his father 'Abd-Ullah is said to have been attached. This monarch conceived a great affection for the young Mu'sîlîh-ud-Din, and on the death of the poet's father took him under his care and sent him to the Niżâmiyah Madrasah to prosecute his studies under the guidance of Abul Faraj bin Jauzi, d. A.H. 597 = A.D. 1200. After a careful study of philosophy and religious dogmas, he turned his attention towards Sufism, and became the disciple of the celebrated saint, Shaykh Shihâb-ud-Din 'Umar Suhrawardî, who died in A.H. 632 = A.D. 1234.

Daulat Shâh, Amin Râzî, and several others, assert that Sa'dî was a disciple of Shaykh 'Abdul-Qâdir Gilânî (who died in A.H. 561 = A.D. 1165), and that the poet accompanied him on his pilgrimage to Mecca. But this seems to be erroneous, since Hamdullah Mustaufî, in his Târîkh-i-Guzîdah, written forty years later, assigns the poet's death

to the 17th Dil Hajj, A.H. 690 = A.D. 1291, while Taqī Auḥadī, Jāmī, Amin Rāzī, and many others, assert that Sa'dī died in A.H. 691; and even if it be granted that the poet lived for 120 years, as asserted by some, the date of his birth would fall 9 or 10 years after the death of 'Abdul Qādir Gilānī. The above statement seems to have been based on a very common reading of the second story of chapter second in Gulistān, which runs:—

عبدالقادر گیلانی را
رحمه الله عليه دیدم که در حرم کعبه روی بر حَصَّا نهاده همیگفت
but on consulting an old and correct copy of the Gulistān, it will be seen that the story runs thus
عبدالقادر گیلانی را رحمه الله عليه دیدند
شیخ اوحد الدین عبد الله بن ضیاء الدین سعید بیانی الکاذرویی الفارمی
Fusahā, p. 338), but this is not supported by any other Tad̄kirah.

After completing his studies he went on distant travels, and is said to have visited even India, as mentioned by him in the eighth chapter of the Būstān :—

لئی دیدم از حاج در مومناوس
مرضع چو در چاهلیت مناب

Again he goes on to say—

لہند آمدم بعد ازان دستپیز
وزانجا برآه یعن تا حبیز

He went on pilgrimages to Mecca not less than fourteen times, and on most occasions on foot, and is said to have served for a long time as a water-carrier at Jerusalem and in Syria, giving water to travellers and pilgrims. He passed his last days in his native place, Shiraz, where he died and is buried. His tomb is still known as Sa'diyah. It is asserted by some that Sa'dī was the first poet who composed Hindūstānī verses, and examples of such verses, bearing the poet's name, are also given to us; but save and except his travels in India, in the course of which he probably acquired some knowledge of that language, there is no substantial evidence to support the assertion.

His two masterpieces, the Būstān and the Gulistān, composed in A.H. 655 = A.D. 1257 and A.H. 656 = A.D. 1258 respectively, and dedicated to the reigning Atābak, Abū Bakr b. Sa'd b. Zingī (A.H. 623–658 = A.D. 1226–1259) have immortalised the poet's name. 'Alī b. Ahmad b.

Bisutân was the first man who collected and arranged the works of this most famous of Persian authors.

For notices on Sa'di's life and his works, see Daulat Şâh, Browne's Edn., pp. 202-210; Haft Iqlîm, fol. 63^b; Taqî Auhâdî, fol. 290^b; Khulasat-ul-Afkâr, fol. 74^b; Nafahât-ul-Uns, Cal. Edn., p. 699; Khazâni-'Amîrah, fol. 185^a; Riyâd-us-Shu'âra, fol. 166^b; Mâkhzan-ul-Ğârâ'ib, fol. 221; Âtash-Kadah, p. 360; Şuhuf-i-Ibrâhîm, fol. 414^a; Nashtar-i-'Ishq, fol. 754; Mir'ât-ul-Khiyâl, Cal. Edn., p. 61; Habîb-us-Siyar, vol. ii., Juz. 4, p. 130; Majâlis-ul-'Ushshâq, fol. 111^a, and Majâna'-ul-Fusâliâ, p. 244. For his life and works see also Rieu, pp. 595-608; Sprenger's Oude Cat., p. 545; Ethé, Bodl. Lib. Cat., Nos. 681-748; Ethé, India Office Lib. Cat., Nos. 1117-1185; W. Pertsch, p. 88; and Berlin Cat., pp. 800-826; G. Flügel, vol. i., p. 527; Cat. des MSS. et Xylographes, p. 337; Rosen, Persian MSS., pp. 175-202; J. Aumer, p. 16; Ouseley Biogr. Notices, p. 5; Wiener Jahrbücher, vol. 64; Anzeigeblatt, p. 5; and especially Cholmogorole, in the "Gelehrte Denkschriften der Kasaner Universität," 1865, p. 525, and 1867 (reprinted Kasan, 1867); and Dr. W. Bacher, Sadi-Studien, in "Zeitschrift der D. M. G.," vol. 30, pp. 81-106; and Sadi's Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer's critical remarks in "Zeitschrift der D. M. G.," vol. 34, pp. 389-402); compare also F. Néve, Le poète Sadi, Louvain, 1881, and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 31-37, and Ethé, India Office Cat., Nos. 117-185, and Encyclopaedia Britannica, Ninth Edn., vol. xxi., p. 142, etc.

The Kulliyât has been printed and lithographed in Calcutta, 1791-1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc.; Dehli, A.H. 1269; Cawnpur, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Tehran, A.H. 1263 and 1268, etc.

Contents of the Kulliyât:—

A. Centre column.

fol. 4^b. Preface of 'Alî b. Ahmad b. Abû Naşr (in some copies Abû Bakr) b. Bisutân, who collected and arranged the gâzals of Sa'di alphabetically in A.H. 726 = A.D. 1325, and subsequently improved the same in A.H. 734 = A.D. 1333, with an alphabetical index. See Rieu, p. 596.

The preface has been translated into English by J. H. Harrington in the Calcutta Edn., pp. 24-26.

The preface در تحریر دیباچه begins:—

شکر و سپام معبودیرا جلت قدرتہ کہ آفونیندہ مخلوقات

عالمیست

I.

fol. 8^b. First Risalah.
Beginning—

میامن بیغایت و متنایش بی نهایت آفریدگاریرا جل جلاله و
عم لواله که از کمال موجودات در دریای وجود

II.

fol. 18^a. Second Risalah (رساله ثانی در مجلس پنجگانه) the five majlis or homilies.

Beginning—

الحمد لله الذي خلق الوجود من عدم
فبديت على صفاتاته النوار اسرار اللهم

Ethé, Bodl. Lib. Cat., No. 681, ii., appears to have read the above verse as prose, and his "قبلة" instead of "فَبَدَدَتْ" in our MS., spoils both the meaning and metre. The above Qasidah of ten lines contains Arabic and Persian verses alternately; on fol. 23^b begins the second majlis (المجلس الثاني).

قال الله تعالى يا ایها الذين آمنوا انقو الله اي کسانی که
بوحدائیت حق جل و علا اقرار دارید

On fol. 31^a is the third majlis (المجلس الثالث), beginning—

قال رسول الله صلی الله عليه و آله و سلم من اصبح و
ھمومهم و احد کفاه الله تعالى هموم الدنيا و الآخرة ... مهتر
حالم و مسید بني آدم چنین میفرماید که هرکس که یامداد میز
از جامد خواب بردارد

—(المجلس الرابع)—

بسم الله الرحمن الرحيم بنام خدایست بخشاینده مهریان که تا
او نواهد صبا پرده گل نشکفاند

On fol. 43^b is the fifth and the last majlis (المجلس الخامس) beginning—

ملکا مارا از همه معاصی نکاه دار توفیق طاعات و عبادات
ارزانی کن

The fifth majlis has been translated into English by J. Ross, Bombay Transactions, vol. i., pp. 146–158.

III.

fol. 58^b. (رساله در موال صاحب دیوان). It is styled here again as the first Risâlah (رساله اول). This Risâlah contains the five questions of Khwâjeh Shams-ud-Din Muhammad Juwaynî Shâhib Diwân (d. A.H. 683 = A.D. 1284) to Sa'dî, with the answers of the latter.

Beginning—

صاحب صاحب قران خواجه زمین و زمان لیکو میریت و
صوریس شمس الدنیاء و الدین

It has been translated into English by Harrington, Introduction, pp. 14–17, and into German by Graf, Lustgarten, ii., pp. 136–142.

IV.

fol. 62^a. (رساله در موال مولانا معدالدین در عقل و حقیق) which is styled here (رساله دوم). (.....).

Beginning—

مالک راه خدا پادشه ملک مخفی
ای ذ الفاظ تو افاق پر از دریتیم

This Risâlah is in answer to a question of Maulâna Sa'd-ud-Dîn.

V.

fol. 67^a. This is styled as (رساله میوم در نصیحت ملوك).

Beginning—

بسم الله الرحمن الرحيم الصمد لله كافي حسب الغلائق
وحدة و الصمد على نعمه و استراحته

The text has been edited by Latouche, Zenker ii., 1848, and by Barle, Vienna, 1856.

VI.

fol. 78^b. Three short tracts as follow :—

رساله اول رساله سلطان آباقا.

Beginning—

شیخ مسعودی رحمة الله عليه فرموده اللد که در وقت مراجعت
از زیارت کعبه چون بدار الملک تبریز رسیدم

This tract contains a short description of the poet's interview with Sultan Abāqā, through Khwājah Shams-ud-Dīn, and his advice to the Sultan in the following Qīt'ah, fol. 80^b :—

شهی که حفظ رعیت نکاد میپدارد
حلل باد خراجش که مزد چو پانیست
وگرنه راعی حلقت زهر و مارش باد
که هر چه میپورد او چریت مسلمانی است

It is said that the Sultān was so much affected by the above Qīt'ah that he could not help shedding tears.

It has been translated by Harrington, Introduction, pp. 17–19, and by Graf, Lustgarten, vol. ii., pp. 142–146.

2. fol. 81^a. دوم حکایت الکیانو.

Beginning—

معلوم هند که خسرو حادل دام دولته قابل تربیت است

This tract contains much advice given by Sa'dī to Ankiyānū, the Mugal governor of Fārs, A.H. 667–670 = A.D. 1268–1272.

3. fol. 86^a. سیموم حکایت ملک شمس الدین تازی گوی

Beginning—

در زمان حکومت ملک حادل مرحوم شمس الدین تازی گوی
اسفه‌الاران مشیراً

This tract contains an anecdote relating to Sa'dī's remonstrances made to Malik Shams-ud-Dīn, the revenue collector of Fārs in A.H. 676 = A.D. 1277.

Translated into English by Harrington, Introduction, pp. 19–21, and into German by Graf Lustgarten, vol. ii., pp. 146–148.

VII.

fol. 88^b. گلستان. The Gulistān.

Beginning—

منت خدایرا عز و جل که طاعتیش موجب قربتست آخ

The Gulistān was composed in A.H. 656 = A.D. 1257.

The numerous editions of the Gulistān may be enumerated. Calcutta, 1806 (Persian and English by Fr. Gladwin, 2 vols., reprinted. London, 1809), 1828 and 1851 (by A. Sprenger), also 1861 (school edition); Bombay, A.H. 1249 and 1844; Lucknow, A.H. 1264, 1284 (some with Urdu translation), 1297 (with marginal notes) and 1882; Lahore, 1870; Dehli, 1870; Cawnpore, 1887; Tabriz, 1821; Bulaq, A.H. 1249 and 1281; Cairo, A.H. 1261; Constantinople, 1876; European editions by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863; and by J. T. Platts, London, 1874. Translations:—into French, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet (*le Parterre de Fleurs*), Paris, 1828; (lithographed), and by C. Defrimery, Paris, 1858; into Latin, by Gentius (*Rosarium Politicum*, etc.), 1651; second edition, 1655; into German, by Adam Olearius (*Persianischer Rosenthal*), Schleswig, 1654; new edition in 1660, etc.; by B. Dorn (*Drie Lustgänge aus Sa'di's Rosenhain*), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846; into English by Fr. Gladwin, Calcutta, 1806, and in London, 1833; by Dumoulin, 1807; by James Ross, London, 1823; new edition, 1890; by E. B. Eastwick, Hertford, 1852; new edition, London, 1880; by J. T. Platts, 1873.

VIII.

fol. 257^b. کتاب صاحبیہ or epigrammatic poems in the form of Muqattī'at dedicated to Shams-ud-Din Şahib-Diwān.

Beginning—

طريق و رسم صاحب دولتائست

که پیوازند مردان لکورا

The initial line of this agrees with that of Ethé's, Bodl. Cat., No. 682, art. 18. The prose introduction is wanting here.

IX.

fol. 4^b. بومستان. The Būstān. Margin column.

Beginning—

بِنَامِ خَدَاوَنْدِ جَانِ آفْرِينِ
حَكِيمِ مُخْنِي دَرِ زَيَانِ آفْرِينِ

It was composed in A.H. 655.

ذِمشَصَدْ غَزَونْ بُودْ پَنْجَاهْ وَهَاجْ

The text has been printed and lithographed in Calcutta, 1810, 1828 and 1870; Cawnpore, 1832, 1856; Lucknow, 1262, 1263, 1265, 1279 and 1869; Hoogly, A.H. 1264; Lahore, 1863 and 1879; Dehli, 1882; Tabriz, A.H. 1285; best critical edition with Persian commentary by K. H. Graf, Vienna, 1850; another photographed from a MS. by J. T. Platts, annotated and edited by A. Rogers, London, 1891. Translated into German by K. H. Graf, Gena, 1850; by Schlechta-Welzl, Vienna, 1852 and by Fr. Rückert, Leipzig, 1882; into French by Barbier de Meynard, Paris, 1880; into English by H. Wilberforce Clarke, London, 1879, and by G. S. Davie, M.D., London, 1882. Selections in English, styled "Flowers from the Bustan," Cal. 1877; and in S. Robinson's "Persian poetry for English readers," 1888. The Turkish translation has been printed in Constantinople in two volumes, A.H. 1288 = A.D. 1871.

X.

fol. 91^a. كتاب قصائد عربي Arabic Qasidas.

Beginning—

حَبَسْتَ إِجْفَنِي الْمَدَاعِ لَا تَجْرِي أَلْحَ

XI.

fol. 95^b. كتاب قصائد فارسي Persian Qasidas in alphabetical order.

Beginning—

شَكْرُ وَ سَيَامْ وَ مَنْتُ وَ عَزْمَتْ خَدَايَرا
بَرُورْدَگَارْ خَلْقُ وَ خَدَاوَنْدُ كَبْرَيَا

Nineteen of these Qasidas have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., ix., pp. 92-135 and xii., pp. 82-116.

XII.

fol. 120^b. کتاب مراثی, or elegies.

Beginning—

دل مشکسته که مرهم نهد دگر بارش
لتیم خسته که از پای بر کند خارش

Some select elegies have been edited and published by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 564–576.

XIII.

fol. 124^b. کتاب ملیعات, or poems with alternate Persian and Arabic verses.

Beginning—

تو خون خلق بولیزی و روی بولتای
نداشت چه مکافات این گمه پایی

Compare Ethé's, Bodl. Lib., No. 681, art. 10.

XIV.

fol. 128^b. کتاب ترجیعات, or refrain poems.

Beginning—

ای سرو بلند قامست دوست
وہ وہ که شمایلس چه نیکوست

Corresponding to the initial line of Ethé, India Office Lib. Cat, No. 1117, art. 18, with the alteration of the word شمایلس, where it is جمایلس. Compare also Ethé, Bodl. Lib. Cat., No. 683, art. 14. The usual beginning in other copies, ای زلف تو هر خدوانه کمندی, is found here on fol. 131^a as the beginning of the eleventh poem of the Tarji'ât.

XV.

fol. 134^b. کتاب طیبات, or pleasant gazals, in alphabetical order.

Beginning—

اول دفتر بام ایزد دانا
 صالح پروردگار حی تو زانا

Fourteen of these gazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xiii., pp. 445-467.

XVI.

fol. 203^b. کتاب بدایع, or ornate gazals in alphabetical order.
Beginning—

ایکه انکار کنی حالم درویشانرا
تو چه دانی که چه سامان و مرست اینهارا

agreeing with Ethé, India Office Lib. Cat., No. 1124, art. 10, and No. 1126, art. 12.

Ten of these gazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 541-554.

XVII.

fol. 236^b. کتاب خوایم, or signets, in alphabetical order.
Beginning—

سپام و حمد لی پایان خدا را
که صنعش در وجود آورد ما را

Seven of these gazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 554-564.

XVIII.

fol. 249^b. کتاب غزلیات قدیم Arranged in alphabetical order.
Beginning—

ای یار ناگزیر که دل در هوای تست
جان نیز اگر قبول کنی هم برای تست

This portion begins with the gazal rhyming in س and ends with ی

XIX.

fol. 254^b. کتاب مقطعات, or fragmentary poems, arranged in alphabetical order.

Beginning—

تو آن نکردي از فعل خير با من و خير
كه دمست فضل كيد دامن اميد رها

XX.

fol. 256^b. كتاب خبيثات و مجلس هزل و مضحكات. Obscene poems and mock homilies, with a short prose introduction in Arabic.

1. خبيثات, or obscene poems.

Beginning—

قال معدي الزمي بعض ابناي الملاوك ان اصنف لهم الح

The first poem begins with the line:—

حارثي چشم و دل بروئي داشت
خاطر الدر كميد موئي داشت

Ethé, Bodl. Cat., No. 681, art. 17, has بروئي instead of روئي, كميد instead of موئي, شكنج instead of موئي, and موئي instead of روئي.

On fol. 258^a is an obscene story in the form of a Maṣnawī, beginning—

آن شنیدي که در بلاد شمال
بود مردي بھیل صاحب مال

See Ethé, Bodl., No. 692.

2. fol. 262^b. Called مجلس اول در هزل. Beginning—

اللعن الشيطان الح

3. fol. 265^b. Styled مجلس الثاني بالهزل. Beginning—

(حدثنا) شيخ السناس ابو نوامن قال اخبرنا ابو شعنه الكوفي

4. 268^b. or comic pieces. Beginning—

مشخصي از فقيهي سوال کرد که مرا آفتابه هست مشخصته الح

XXI.

fol. 269^b. رباعیات or quatrains in alphabetical order.

Beginning—

هر ساعتم الدرون بچو شد خونرا
آگاهی نیست مردم بیرونرا

XXII.

fol. 277^b. المختوبات من الصاحبیه Short Maṣnawī poems from صاحبیه.

Beginning—

همه را ده چو میله‌ی مرسم
له یکی راضی و دگر مصروف

This agrees with the second section of the صاحبیه mentioned in Ethé, Boll., No. 682, art. 18. See also Ethé, India Office Lib. Cat., No. 1120, art. 10.

XXIII.

fol. 280^b. کتاب فردیافت, or detached distichs.

Beginning—

چهزی که برایدست بتوفیق از دست
در حق کسی کن که درا کاری هست

After eleven distichs the manuscript breaks off with the line—

این طالع من نیست که نزدیک توباشم
میگویند از دور پیامی برمانم

This is a beautiful old copy of the *Kulliyāt*, with whole-page miniatures on foll. 1^a, 2^a, and 281^a; foll. 2^b, 3^a, 3^b and 4^a, full gilt ground, with sumptuous decorations and colours. The first two folios contain a table of contents written in white.

Foll. 6^a, 16^b, 20, 32^a, 35^a, 38^b, 48^b, 56^b, 63^b, 68^a, 77^a, 80^a, 83^a, 87^a, 103^b, 109^b, 119^b, 121^b, 129^b, 137^b, 151^a, 156^a, 163^a, 171^b, 183^b, 187^b, 197^a, 199^b, 205^a, 209^b, 224^a, 228^a, 232^b, 236^a, 241^a, 249^a, 255^b, 267^b, and 280^b contain smaller size miniatures in the finest Persian style, and beautifully

illuminated headings at the beginning of each book or part, and numerous ornamentations throughout.

Written in a beautiful and clear Nasta'liq.

Not dated, apparently 15th century.

No. 92.

The same.

Another copy of the Kulliyât.

After 'Ali bin Ahmad's preface follow:—

1. fol. 2^b (margin). First risâlah beginning as in the preceding copy.

2. fol. 4^a. Second risâlah (در مجلس پیچکانه), beginning as usual.

3. fol. 14^a (margin). Begins the third risâlah (رساله صاحب رساله دیوان) as in the preceding copy, but without any distinct heading.

4. fol. 15^a (margin). Without any heading, begins the fourth risâlah known as (عقل و حمق), beginning as in the preceding copy.

5. fol. 16^b. Fifth risâlah (تصیحت الملوك), beginning as in the preceding copy.

6. fol. 21^b. Sixth risâlah, containing the usual three single risâlat, viz., ملک الکیانو، رساله مسلمان ایاقا (on the margin), and حکایت ملک شمس الدین مرحوم on fol. 23^a. The beginnings of all these three risâlas agree with those of the preceding copy.

7. fol. 24^b. بومستان.

8. fol. 99^b. گلستان.

9. fol. 153^b. قصاید عربی. It begins here:—

جیت یخصی المد امع لاتجر

فلما طعن الماء استطال على ا مسکر

10. fol. 160^b. قصاید فارسی, in alphabetical order, beginning as in the preceding copy.

11. fol. 183^b. كتاب مراتي، or elegies, and poems, with alternate Persian and Arabic verses, are intermixed here. It begins here:—

خليلي الهدى الغي (الجي) و اصلاح
ول يكن من هداه الله افلح

See Ethé, Bodl. Lib. Cat., No. 686, art. 12, and also Ethé's, India Office Lib. Cat., No. 1117, art. 11. The usual initial line of the مراتي, viz., دل شکسته که مرهم نهد آنچ, is found here on fol. 186^a (margin), and the usual first line of the توشون خلق بوریزی آنچ, ملمعات, viz., on fol. 184^b.

12. fol. 191^b. ترجمات.

Beginning—

ای زلف تو هر خمی کمندی
چشمیت بکر شمه چشم بدی

See Ethé's, Bodl. Lib. Cat., No. 681, art. 11.

13. fol. 197^b. كتاب طبیعت. Alphabetically arranged as in the preceding copy.

14. fol. 277^b. بدايع.

Beginning—

الحمد لله رب العالمين على

Compare Ethé's, Bodl. Lib. Cat., No. 681, art. 13.

15. fol. 308^b. كتاب خواتیم. Beginning as in the preceding copy.

16. fol. 321^b. غزلیات قديم. Beginning as in the preceding copy.

17. fol. 326^b. صاحبیه.

Beginning—

الحمد لله نعمه و اید المزید من کرمه

The initial line of the first poem is—

لگین ختم رسالت محمد عربی
شفیع روز قیامت محمد عربی

Exactly agreeing with Ethé's, India Office Lib. Cat., No. 1118, art. 14.

18. fol. 344^b. رباعیات. Beginning as in the preceding copy.

19. fol. 352^b. فردیات, alphabetically arranged.
Beginning—

و رب عالم صاپ بطنه خلا الح

See also Ethé, Bodl. Lib. Cat., No. 687, art. 24.

20. fol. 356^a. هزلیات.

The prose introduction and the initial line of the first Maṣnawi agree with those of the preceding copy.

21. fol. 362^b. مقطعات.

Beginning—

گویند سعدیا بچه بطال مالد
مشتی میر که وجه کفافت معین امس

Compare Ethé, Bodl. Lib. Cat., No. 686, art. 19.

22. fol. 365^b. پند نامه or کریما.

Beginning—

کریما بیضهای بر حال ما
که هستم امیر کمید هوا

This Maṣnawi poem, regarding the authorship of which there is much dispute, is very seldom found in copies of the Kulliyāt. It is, however, included in the Calcutta edition of the Kulliyāt. The work is ascribed to Sa'dī in Tārīkh-i-Muhammadi, written A.H. 842 (see Rieu, p. 865), but it is not included in Bitsutūn's edition.

The text has been edited in Gladwin's Persian Moonshee (with English translation), 1801; revised edition, by W. C. Smyth, 1840; see also Rousseau, Flowers of Persian Literature, London, 1801, and the Persian Reader, vol. i., Calcutta, 1835, pp. 78-97; Persian and Hindustani, *ib.*, 1829; Persian with Latin translation, by Geitlin, Helsingfors, 1835; Calcutta, A.H. 1242 and 1270 (with Rekhta translation); in the "Persian Primer," 1887; Agra, 1887; Cawnpore, 1888, etc. An older English translation, Calcutta, 1788. French translation by Garcin de Tassy, in his "Exposition de la foi musulmane," Paris, 1822, and in the same author's "Allégories, récits poétiques et chants populaires," 2nd edn., Paris, 1876, pp. 197-200. A metrical German translation of select passages is found in the notes to K. H. Graf, Rosengarten, Leipzig, 1846, pp. 239, 244, 253, 260, 281, 293 and 279-98 (Ethé, India Office Lib. Cat., No. 1127).

23. fol. 369^b. مضکات.

Beginning here—

اللعين الشيطان الح

Compare Ethé's Bodl. Lib. Cat., No. 681, art. 18, and Ethé's India Office Lib. Cat., No. 1118, art. 16.

This beautiful MS. contains on foll. 47^b, 49^b, 55^a, 57^b, 80^b, 83^b, 89^b, 91^a, 93^a, 104^a, 106^a, 109^a, 112^b, 115^a, 130^a, 138^a, 141^a, 146^a, 177^b, 180^b, 187^a, 193^b, 203^a, 204^b, 212^b, 221^b, 240^b, 248^a, 253^a, 264^b, 269^a, 288^a, and 307^a, small miniatures, in fine Cashmere style, within gold borders, illuminated and embellished by arabesque colours throughout, with decorated headings at the beginning of each part.

Written in a clear Nasta'liq, in original Cashmere binding.

Not dated, apparently 17th century.

No. 93.

fol. 92; lines 11; size 6½ × 3½; 4 × 2.

شش رساله سعدی

SHASH RISÂLA-I-SA'DÎ.

The six risâlas of Sa'dî, with the usual Bisutûn's preface at the beginning.

Contents :—

1. fol. 6^a. First risâlah (در تبریر دیباچہ). Beginning as usual.
2. fol. 15^a. Second risâlah (در مجلس پیغمگانه), in five majlis; fol. 22^a, the second majlis; fol. 27^a, third majlis; fol. 31^b, fourth majlis; and fol. 39^a, the fifth majlis.
3. Third risâlah (در سوال صاحب دیوان). Beginning as in the preceding copy.
4. fol. 57^b. Fourth risâlah (در عقل و عشق). Beginning as in the preceding copy.
5. fol. 62^b. Fifth risâlah (در نصیحت الملوك). Beginning as in the preceding copy.
6. fol. 83^b. Sixth risâlah, subdivided into the usual three hikâyât, viz., (a) fol. 86^a (حکایت انکیانو), and (c) fol. 90^b (سلطان آپاقا); (b) fol. 86^a (حکایت شمس الدین), wrongly styled here as "رساله دوم" L

instead of "میوم". The beginnings of all the above three hikâyât exactly agree with those of the preceding copy.

This is one of the most valuable copies in the library, containing the autographs of Shâh-Jahân—

الحمد لله الذي انزل علي عبده الكتاب حرفة شهاب
الدين محمد صاحب قران ثانی شاه جهان بخط باقر پسر ملا میر
عليست "

and 'Abd-ur Rahîm, dated A.H. 1019. This is most probably 'Abd-ur Rahîm Khân Khânân, son of Birâm Khân, the first prime minister of Akbar.

The above autograph suggests that the MS. was transcribed by Bâqar, son of Mîr 'Ali, but the name of the scribe at the end has been tampered with by some mischievous hand and changed to میر علی.

The date has been also changed into A.H. 944.

Written in a beautiful minute and clear Nasta'liq, within gold and coloured borders, with a small decorated heading at the beginning.

No. 94.

foll. 41; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; 6 x 3.

رسالة هفتگانه

RISÂLA-I-HAFTGÂNAH.

شرح رساله هفتگانه Seven risâlas by Sa'dî, wrongly styled on fol. 2^b as

Contents:—

fol. 1^b. Bisutân's preface.

1. fol 2^b. رساله اول در تقریر دیباچه.

2. fol. 6^b. رساله (دوم) در مجلس پنجگانه — المجلس الاول on fol. 9^a; مجلس الثالث; fol. 13^a; مجلس الثاني; fol. 18^a; مجلس الخامس; مجلس الرابع.

3. fol. 23^b. رساله موم در موال صاحب دیوان.
 4. fol. 25^b. رساله چهارم در عقل و عشق.
 5. fol. 27^b. رساله پنجم در نصیحت الملوك.
 6. fol. 35^b. رساله ششم مشتعل برسه حکایت
 اول سلطان آباقا خان
 حکایت دوم تربیت الکیانو
 حکایت سیم ملک شمس الدین تازی
 7. fol. 40^b. رساله هفتم در مجلس هزل

Written in an ordinary Nasta'līq, within gold borders.
 Not dated, apparently 17th century.

No. 95.

fol. 158; lines 14; size 8½ × 5¾; 5¾ × 3.

بستان

BÛSTÂN.

A very modern copy of the Bûstân, with occasional notes on the margin. The headings are in red.

Written in clear Nasta'lîq.

Not dated, apparently 18th century.

No. 96.

fol. 218; lines, centre col. 9; marginal col. 18; size, 10 × 6½; 7 × 4.

گلستان و بوستان

THE GULISTĀN AND THE BŪSTĀN.

The Gulistān written in the centre of the page, and the Būstān written on the margin. The Gulistān ends on fol. 207^b.

Written in fine and clear Nasta'liq, within gold and coloured borders, with two whole-page miniatures at the beginning, and ten small miniatures on foll. 46^a, 47^a, 75^b, 76^a, 122^b, 123^a, 152^b, 153^a, 170^b and 180^a, and a double-page faded 'unwān'.

Not dated, apparently 16th century.

Scribe, Hidāyat Shīrāzī هدایت شیرازی

No. 97.

fol. 119; lines 15; size 7½ × 4½; 5½ × 2½.

بوستان

THE BŪSTĀN.

An incomplete copy of the Būstān. The margin contains many notes explaining the meanings and derivations of words written in an ordinary hand. Spaces for headings are left blank. The MS. breaks off with the story beginning with the line—

بشهری در از شام غوغا فتاد
کرفتند پیری مبارک نهاد

Written in fine Nasta'liq.

Apparently 16th century.

No. 98.

foll. 21; lines 12; size $11 \times 7\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

SELECTIONS FROM THE BUSTAN.

Beginning with the usual initial line. Similar extracts were made by Shâh Qâsim-i-Anwâr (*d. A.H. 837 = A.D. 1433, 1434*). Compare Sprenger, p. 582; Ethé, Bodl., No. 743; Rieu, p. 635. See also Ethé's India Office Lib. Cat., Nos. 1148-49.

Written in beautiful and bold Nasta'liq, within gold and coloured borders, by Fâkhr-nd-Din 'Ali b. Hâjî Muhammad al-Bukhârî, at Gujrât.

Not dated, apparently 16th century.

No. 99.

foll. 18; lines 13; size $9\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

Another selection from the Bustân; begins with the usual initial line. A splendid copy, with a double-page 'unwân' at the beginning and beautiful illumination at the end, with ornamented headings at the beginning of each story.

Written in exquisitely minute Nasta'liq, within gold and coloured borders. Probably by Mir 'Imâd, the famous calligrapher, who died in A.H. 1024.

No. 100.

foll. 94; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

شرح بوستان

SHARH-I-BŪSTĀN.

A commentary on the difficult verses of the Būstān.

Begins—

ربما لا تواحدنا ان نسيانا او اخطأنا وصل على نبيك الله ميكويد
 بعجز و ناداني در فهم الفاظ و درك معانی عبدالواسع هانسوی که
 اگرچه الله

By 'Abdul Wāsi' Hānsawī, the author of the *Gārīb-ul-Lugāt*, a glossary of Hindī words with Persian explanations, which was improved and re-edited by Sirāj-ud-Din 'Alī Ārzū, and of a Persian Grammar, printed 1851 in Cawnpur. See Rieu, p. 1096^b.

For other copies see Sprenger, Oude Cat., p. 552; Ethé's India Office Lib. Cat., No. 1150; and Cambridge University Lib. Cat., p. 334.

بیام خدائی که جان آفرید
 On fol. 2^a, l. 11, begins the commentary on the Introduction. On fol. 2^b the commentator says that in an old and correct copy of the Būstān, dated A.H. 700, the initial line runs thus:—

بیام خدائی که جان آفرید
 بحکمت محن بر زبان آفرید

Chapter I., on fol. 12^a; II., on fol. 36^b; III., on fol. 48^a; IV., on fol. 59^a; V., on fol. 71^a; VI., on fol. 77^a; VII., on fol. 80^b. After this, contents run without any marked separation of the chapters.

The colophon runs thus:—

تمام شد کتاب شرح بوستان . . . بتاریخ پنجم شهر جمادی
 الثاني در هنگامه افعان ابدالی

کاتبہ مولوی شیخ بیرمحمد
A red note on the right margin, written in a careless Nasta'liq hand.
Written in a careless Nasta'liq hand.
Apparently 12th century A.H.

No. 101.

fol. 128; line 15; size $7 \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

The same.

Another copy of 'Abdul Wāsi's commentary on the Būstān, beginning as in the preceding copy.

The MS. is much damaged and wormed throughout.

Scribe, Muḥammad Ṣādiq. محمد صادق

Dated, Shāhjahānābād, the 21st Diqa'd, A.H. 1203.

A note at the end says that the copy was made by the order of Mahārājah Jit Singh Bahādur.

Written in a clear Nasta'liq.

No. 102.

fol. 100; lines 14; size 11×7 ; $6\frac{1}{2} \times 3\frac{3}{4}$.

گلستان

GULISTĀN.

This valuable and the oldest of all the copies of the Gulistān in this library, written in a very beautiful minute Nasta'liq, on various coloured and gold-sprinkled papers, is due to the penmanship of a good calligraphist of Shirāz, who calls himself Muḥammad al-Qiwām al-Shirāzī محمد القوام الشیرازی

Dated, Rabi' II., A.H. 990.

Rieu, p. 602, No. 2951, mentions a copy of the Gulistān and Būstān, bound together, written by the same calligrapher.

Our copy is written within gold lines, with two illuminated whole-page 'unwâns at the beginning.

No. 103.

fol. 125; lines 12; size $8 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

The same.

This fine copy is in the handwriting of the famous calligrapher, Hidayat Ullah Zarrin Raqam, هدایت الله ذرین رقم, of Shîrâz. It contains a copy of a colophon found also in Rieu, p. 605.

The colophon runs thus:—

تم الكتاب بحمد الله عز وجل وهي السخة الاولى بخط المصحف
عف الله تعالى عنه يوم السبت في العشر الاخير من محرم سنة
الاثنين وستين وستمائة يوم فتح مشیراز التقال الملك من آل سلغر
إلي غيرهم

Our copy is dated A.H. 1115.

Written in a beautiful clear Nasta'liq.

No. 104.

fol. 68; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another fine copy of the Gulistân, written in a beautiful minute Nasta'liq, with fairly decorated margins and 'unwân at the beginning, with gold-ruled and coloured borders. The last two folios are written in the same hand in fine Nim Shikastah.

It is dated A.H. 1141.

رام نواین پندت

No. 105.

foli. 78; lines 16-18; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{3}{4} \times 5\frac{1}{4}$.

The same.

Another copy of the Gulistān, showing the specimen of a beautiful firm Shikastah hand. Written diagonally almost throughout within black-painted margins. Notwithstanding the thickness of the paper the margins are wormed throughout, but the body is quite safe. One side of all the folios has been left blank throughout.

Dated the 16th Dil-Hajj, A.H. 1208.

Copyist حیات علی

No. 106.

foli. 172; lines 11; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the Gulistān.

Written in an ordinary clear Nasta'liq, with scanty notes at the beginning. The damages throughout are pasted over with paper, and care has been taken to preserve the MS.

It is dated the 25th Muharram of the 8th year of Muhammad Shāh's reign.

Copyist محمد علی ابن ذریان رقم

No. 107.

fol. 278; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

**AN ARABIC COMMENTARY ON
THE GULISTĀN.**

By Surūrī. سروري
Beginning—

الحمد لله الذي جعلني من علماء البيان والمعاني

An autograph copy of Surūrī's valuable commentary on the Gulistān of Sa'dī.

مصلح الدين مصطفى بن معجان، poetically known as Surūrī, flourished during the reign of Sultan Sulaymān, and was appointed as a tutor to his son, Prince Muṣṭafā, who was put to death by his father in A.H. 960 = A.D. 1552. Besides this commentary, he has left commentaries on the Maṣnawī, the Bustān, the Diwān of Hāfiẓ, and the Shabastān-i-Khiyāl. Surūrī died in A.H. 969 = A.D. 1561, at the age of seventy-two. See Haj. Kh., vol. v., p. 230. See also Rieu, p. 606^a.

In the preface the commentator says that he wrote this commentary for the use of his pupil, the above-named prince, and completed it, as he says in the conclusion, in Āmāsiyah at the end of Rabi' II., A.H. 957 = A.D. 1550. fol. 28^a, Chapter I.; II., on fol. 97^b; III., on fol. 140^b; IV., on fol. 171^b; V., on fol. 178^a; VI., on fol. 208^a; VII., on fol. 215^b; VIII., on fol. 247^b.

See Sprenger, Oude Catalogue, p. 549; G. Flügel, p. 539; Ethō's Bodl. Lib. Cat., No. 721; the St. Petersburg Cat., p. 343; and Rieu, p. 606^a.

Notes and corrections on the margins in Surūrī's hand are not unfrequent.

The text explained is lined with red ink. The commentator concludes the copy with the following statement:—

تم شرح گلستان في آخر ربيع الآخر منه سبع و خمسين و
تسعمائة في البلدة امامية حميّت عن البلية و تم كتابته في
اواخر ذي القعدة منه احدى و ستين و تسعمائة كتبه الشارح
الفقير سروري الخ

Written in a learned Naskhī hand, within red borders, with a small decorated 'unwān, in A.H. 961, i.e., just eight years before his death.

No. 108.

fol. 169; lines 21; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

نورستان

NÛRASTÂN.

Another autograph copy of a commentary on Sa'dî's Gulistân.
Begins—

میهان بیقیام من داوریرا که خلاصه طبیعت انسان را مشغوف
حکمت عالی و علم اخلاق داشته و خلعت خلقت اینان بر بالای
عویان دما مانسته

In the preface the commentator, who calls himself Muhammed Wâsil Kûrdî Salârî محمد واصل کوردي سالاري, says that he composed this work during the reign of Bahâdur Shâh (d. A.H. 1124 = A.D. 1712), the second son of the Emperor 'Alamgîr I., and dedicated the preface to the sa'îl prince. On fol. 3^a-3^b, the commentator gives a short account of Sa'dî's life, after which he begins the commentary by introducing the text by the word قوله :—

منست من خدا را . . . المتن بكسر ميم و تشديد نون عدد المنعم
النعم على المنعم يعني شمار کردن منعم نعمتهاي خود را بر نعمت
داده شده الخ

Chapter I., on fol. 24^b; II., on fol. 53^a; III., on fol. 77^b; IV., on fol. 100^a; V., on fol. 105^a; VI., on fol. 125^a; VII., on fol. 130^a; VIII., on fol. 134^a.

The following subscription and the date of the MS. prove that it is an autograph copy.

چون کتاب گلستان که معدن وعظ و نصائح . . . بود بناء عليه
بعده گناهگار . . . محمد واصل کوردي مسالاري در تصرير شرح
گلستان . . . بتاريخ چهاردهم شهر ذي حجه العرام سنه ۱۱۰۵ یکهزار
یکصد و پنج هجریه مقدمه مطابق سنه می و هفت چلومن حدالش
مالوس اورنگ ماه عالمگیر بهادر خازی . . . در بلده متبرکه
شهر جهان آباد بدمست پاري قلم شکسته رقم اين ذره مقدار صورت
اتمام و اختتام يافت

Written in a learned Nasta'liq hand, within coloured borders.

No. 109.

fol. 111; lines 17; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{3}{4}$.

ANOTHER COMMENTARY ON
THE GULISTĀN.

Begins—

من است اي منتها با خباري را سرد که خنچه دل ترک آدم در
صحن گلستان علم الانسان مالم یعلم شگفانیده نسیم حبیز
شمیم لطف حبیم او من است

In the preface the commentator, who calls himself Khwājah Faqr Ullah, of Itāwah, says that, among others, he was one of the pupils of a certain Shaykh Muhammad 'Azīm Qurayshī. One day his fellow-students asked their venerable teacher to write a commentary on the Gulistān, which was their text, saying that 'Abdur Rasūl's commentary on the same, which was then current in the country, was not satisfactory. So he was entrusted with the work, and completed it within less than two months in A.H. 1155 = A.D. 1742, in the 25th year of Muhammad Shāh's reign.

On fol. 2^b the commentator enumerates a number of Arabic and Persian lexicons on which he has based the work, such as:—

شرفنامه	موید الفضلا
صراح	فرهنگ جهانگیری
and	زبدة الفواید
تاج الطالبین	لطایف اللغایت
	کنز اللغایت

On f. 3^a begins the commentary:—

منس مر خدایرا منس بالكسر و تشديد نون میامن کردن
بر نعمت رسان بمقابلہ هشکر تضع و لفظ مر که میان دو کلمه واقع
شدہ برای زینت کلام امس

On f. 20^b, chap. I.; II., on f. 47^b; III., on f. 67^b; IV., on f. 78^a; V.,
on f. 81^a; VI., on f. 94^b; VII., on f. 98^b, and VIII., on f. 107^a.

The text is represented by the letter م (for متن), and the
commentary by ش (for شرح) in red.

Written in a modern clear Nasta'liq, dated the 21st Dil-Hajj,
A.H. 1260.

قاسم علیخان خازیپوری
Copyist:

No. 110.

fol. 295; lines 21; size 12 $\frac{1}{4}$ × 7 $\frac{1}{2}$; 8 $\frac{3}{4}$ × 4 $\frac{3}{4}$.

بهار باران

BAHÂR-I-BÂRÂN.

A very useful and exhaustive commentary on the Gulistân, by
محمد خیاب الدین بن جلال الدین بن شرف الدین رامپوری

Beginning :—

گلچینی گلستان حمد مبعان نه بارای بنان بیان انسان سراپا
تسیان و ترا افشاری بستان الخ

In the preface the commentator, after highly praising the Nawâb of Tonk, Muhammad Wazir Khân, better known as Wazir-ud-Daulah (d. A.H. 1281 = A.D. 1864), the son of the Pindârî chief Nawâb Amrâ Khân, states that, after composing his well-known Persian lexicon, the *Giyâş-ul-Lugât*, which he completed in A.H. 1242 = A.D. 1826 (see Rieu, p. 504), and after writing his commentaries on the *Sikandar Nâmah* and on the *Qâsidas* of *Badr-i-Shâsh*, some of his friends, and particularly his son, Muhammad Qamar-ud-Din, prevailed upon him to write an exhaustive but easy commentary on Sa'dî's *Gulistân*. So, having obtained a very old and correct copy of the *Gulistân* from a certain Maulawi Muhammad Makhâdûm at Lucknow, which was dated A.H. 753 and written in Kirmân, he wrote the present commentary, after carefully studying the following commentaries on the text :—

مشکرستان شرح ملا محمد سعید
خیابان شرح مراج الدین خلیفان
شرح میر لورالله احراری
بهار عمر شرخ مولوی عبد العی عادل
شرح عطاء الله لاہوری
شرح عبد الرسول
بهارستان شرح عبد الغنی
شرح ولی محمد مرشد ابادی
and
شرح مسروی کاشانی

The commentator further states that, as his chief make it easier than all other existing commentaries, he has been noticed and explained by other commentators. In the it is stated that the work was completed in A.H. 1259 = and that Munshi Chhedâ Lâl composed the following versification for the date of its completion :—

بعام ایزد عجب شرح گلستان

Other chronograms are :—

مستجمع الدرایت

تعقیقات مفصل

رباط القوالین

and

صحت مضم کلستان

The metre of all the Arabic verses and most of the Persian verses is scanned. The commentator has taken great care in giving throughout the philology of words and in parsing words and analysing sentences in many places. In most places possible objections are raised, and then explained in the form of question and answer.

The text is introduced by the word قوله.

The commentary itself begins thus on fol. 8^b :—

منست مر خدایرا . . . قریبت امس — منست دو معنی دارد اول
الکه احسان خود کسی را یاد داده بجهیز الباحث بزرگی خود دوم
احسان کسی را افراز نمودن

Chapter I. begins on fol. 35^b.

Chapter II., fol. 95^a.

Chapter III., fol. 144^b.

Chapter IV., fol. 156^a.

Chapter V., fol. 178^a.

Chapter VI., fol. 221^a.

Chapter VII., fol. 229^a.

Chapter VIII., fol. 262^a.

Written in an ordinary clear Nasta'liq, within coloured borders.

Not dated, apparently 18th century.

No. III.

fol. 18; lines 15; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

فرهنگ گلستان

FARHANG-I-GULISTĀN.

A short glossary on Sa'di's Gulistān by one Hamid bin 'Abd Ullah al-Mūsawī حمید بن عبد الله الموسوی.

Dr. Ethé, India Office Lib. Cat., No. 1182, reads the author as Junayd bin 'Abd Ullah.

Begins—

الحمد لله على نعماه و الصلة على نبيه و السلام على اصحابه

Besides giving the meanings of numerous single words which are alphabetically arranged, the author paraphrases the Arabic and Persian verses, quotations from the Qurān, the traditions of the prophet, and the sayings of the great men used by Sa'di in the Gulistān.

It is divided into three Qisms:—

قسم اول در اشعار عربی و بعضی فارسی begins on fol. 1^b.

قسم دوم در بیان معانی و بعضی مرکبات الفاظ کلام ربانی و احادیث نبوی و اقوال الاقاپر begins on fol. 7^a.

قسم سیموم در لغات مفردات به ترتیب حروف تہجی begins on fol. 8^b with the word امستسقا, and ends with يافتن.

Written in an ordinary Nasta'liq.

Not dated, apparently 18th century.

No. 112.

foll. 14; lines 9; size $8 \times 4\frac{1}{4}$; 6×3 .

KARÎMÂ.

Another very beautiful copy of the Karîmâ, written by the famous calligrapher Âgâ Mirzâ (for Life, see No. 72 above).

Written in beautiful bold Nasta'liq, within gold lines and borders.

Dated A.H. 1233.

No. 113.

foll. 25; lines 8; size $8 \times 4\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the Karîmâ, with richly illuminated two whole page 'unwâns at the beginning, and fairly decorated with gold floral squares throughout.

Written in an ordinary bold Nasta'liq during the time of Wâjid 'Ali Shâh (the late King of Oudh).

Dated A.H. 1263.

No. 114.

foll. 12; lines 8; size $9\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

هفت بند کاشی

HAFTBAND-I-KÂSHÎ.

The seven stanzas of Kâshî.

Beginning of the first stanza:—

السلام اي مایه ابت خورشید رب العالمین
 آسمان عز و تکین آفتاب داد و دین
 مفتی هر چار دفتر خواجه هر هشت خلد
 داور هر هشش جهیت اعظم امیر المؤمنین

The poem ends with the following line:—

دانان حضرت را بر در خلد بوان
 میرسد او از طبتم فاد خلوها خالدیں

Maulânâ Kamâl-ud-Din Hasan [or according to some Muhsin],
 Kâshî, مولانا کمال الدین حسن کاشی, was born and brought up in
 Âmul, but his ancestors belonged to a noble family in Kâshân, as the
 poet himself says:—

مسکن کاشی اگر در خطۀ آمل بود
 لیکن از جد و پدر مسکن بکامشان میرسد

and hence he adopted the poetical title of Kâshî. He flourished during
 the time of Sultân Muhammad Khudâbandah, surnamed Sultân Uljaitû
 Khân, who succeeded his brother Gazân Khân to the throne of Persia
 in A.H. 703 = A.D. 1303, and died in A.H. 716 = A.D. 1316. This Uljaitû
 Khân is said to have been the first monarch of Persia who proclaimed
 himself of the Shi'ah sect. He gave a public proof of his faith by
 causing the names of the twelve Imâms of the Shi'as to be engraved
 on all the money which he coined. Kâshî enjoys the celebrity of
 being one of the best panegyrists to 'Ali and the Imâms, and enjoys

the unique distinction among poets in never having addressed a single verse to any king or noble. According to Taqî Kâshî, Oude Cat., p. 18, No. 63, Kâshî died in A.H. 710 = A.D. 1310. Amin Râzî, the author of the Haft Iqlîm, states that Kâshî also left a diwân consisting of gazals and qâṣîdas. Taqî Kâshî had seen six thousand verses of this celebrated poet. Dr. Sprenger, p. 457, notices the following three commentaries on this poem:—(1) معدن محمد علی بن محمد صادق حسینی by اعجاز اسدی (2) الرضا معدن محمد علی بن محمد صادق حسینی by نیشاپوری dedicated to Navâb Shâjâ'-ud-Daulah Muhammad Khan Asad Jang. (3) A commentary written under Gâzî-ud-Dîn Haydar (d. A.H. 1242 = A.D. 1826). For notices on the poet's life, see Sprenger, Oude Cat., p. 457; Daulat Shâh, p. 296, and Riyâd-ush-Shu'ârâ, fol. 345. The poem has been lithographed with glosses in Sultâni Press, Lucknow.

This rare and splendid copy is written in a beautiful, bold Nasta'lîq, on full page gilt ground, within gold floral borders. A fine specimen of calligraphy.

Dated A.H. 1200.

Scribe محمد علی اعجاز رقم

No. 115.

fol. 12; lines 8; size $7\frac{1}{2} \times 4\frac{1}{2}$; 6 $\times 3\frac{1}{4}$.

The same.

Another beautiful copy of the Haftband of Kâshî.

Beginning as in the preceding.

Written in a fine Nasta'lîq, within gold and coloured floral designed borders, with a beautifully illuminated 'unwâr.

Folios 1, 3, and 12, the last of which is dated A.H. 1263, have been added by a modern hand.

The following note on an extra folio at the beginning, with the crest of Nasîr-ud-Dîn Haydar, King of Oude (A.H. 1243–1253 = A.D. 1827–1837), shows that the MS. belonged to the Imperial Library in A.H. 1250.

در عهد کرامت مهد حضرت اقدس و اعلیٰ ابو النصر قطب
الدین سليمان جاه نوشهروان زمان سلطان حادل نصیر الدین

حیدر بادشاہ اودہ خازی خلد اللہ ملکہ و سلطنتہ ۱۳۵۰ مسنه در
بیت السلطنت لکھنؤ پسند حضرت ظل الہی و داخل کتابخانہ
بادشاہی کردید همایوں و مبارک باد

No. 116.

foll. 24; lines 8; size $14\frac{1}{2} \times 9\frac{1}{4}$; $7\frac{3}{4} \times 4$.

The same.

Another splendid copy of the same, beginning as usual.

Written in an elegant bold Nasta'liq, within gold and coloured borders.

This beautiful and neat copy was written for the founder of this Library by one Muhammad Radi ud-Din. The scribe, a good calligrapher as well as a learned Oriental scholar, belonged to a respectable family of Dehlî and died about A.D. 1896.

The colophon, dated A.H. 1304, runs thus:—

الحمد لله . . . كه این نسخه هفت بند کاشی بتاریخ هفتم شهر
جمادی الاول در ۱۳۰۴ مسنه یکهزار و مه صد و چهار هجرة النبویه
حسب فرمایش مستوفده صفات . . . خان بهادر مولوی خدا بشش
خانصاحب این مولوی محمد بشش خان مرحوم بید مسکین محمد
رضی الدین خفر اللہ . . . در بلده باقی یور صورت اختیام
یافست

No. 117.

foll. 66; lines 11; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

زاد المسافرين

ZÂD-UL-MUSÂFIRÎN.

The provisions for travellers on the mystic road. A Sufistic Maṣnawî poem in imitation of the Hadîqah of Sanâ'i.

By Amir Husaynî Sadât.

Beginning:—

ای برتر ازان همه که گفتند

انالکه پرید یا نهفتد

Amir Rukn-ud-Dîn (or Kabîr-ud-Dîn) Husayn bin 'Alîm (or Gânîm, as H. Kh., iii., p. 528 reads) bin Abîl Hâsan (or Husayn) al-Husaynî, رَكِنُ الدِّينِ حَسْيَنُ بْنُ أَبِي الْحَسَنِ الصَّدِيقِيِّ, generally called امیر حسینی ماداوس and known by the name of فَھَرُ السَّادَاتِ, was born in A.H. 671 = A.D. 1272 according to his own statement in the last Faṣl of his لَوْحَةُ الْأَرْوَاحِ, where he says that he was then forty years old when he completed that book in A.H. 711 = A.D. 1311. According to Nafahât, p. 705, he was originally from Guzîv, a village in the country of Gûr, but he settled and spent almost his whole life in Herât. He was a great traveller and a renowned Sufî poet. According to a good many authorities he was a disciple of Shaykh Rukn-ud-Dîn Abul Fath (d. A.H. 735 = A.D. 1335), the son and disciple of Shaykh Sadr-ud-Dîn Muhammâd (d. A.H. 684 = A.D. 1286) and grandson of Shaykh Bahâ-ud-Dîn Zakariyyâ, of Multân (d. A.H. 666 = A.D. 1267); according to others he was a disciple of Bahâ-ud-Dîn Zakariyyâ himself; while some, including Âdur in his Âtash Kadah, p. 121, call him a disciple of Shihâb-ud-Dîn 'Umar Suhrawardî (d. A.H. 632 = A.D. 1234). But if the date of the poet's birth, i.e., A.H. 671, fixed above, can be relied upon, most of the above statements regarding his discipleship are disproved, and we can safely conclude that he was a disciple of the above-mentioned Shaykh Rukn-ud-Dîn Abul Fath, who died in A.H. 735 = A.D. 1335. Husaynî came to Multân, and after staying there for some time went to Herât, where he came in contact with Fakhr-ud-Dîn 'Irâqî (see supra No. 89) and

Auhad-ud-Din Kirmānī (mentioned later on) and spent there his last days.

According to Taqī Auhadī, fol. 208^b, and Daulat Shāh, p. 222, Husaynī died in A.H. 719 = A.D. 1319; Nafāḥat, p. 705; H. Kh., vol. iii., p. 528, and Majális-ul-'Ushshāq, fol. 114^a, give A.H. 718 = A.D. 1318; Ḥabib-ns-Siyar, vol. iii., Juz 2, p. 74, gives A.H. 717 = A.D. 1317; while the author of the Suhūf-i-Ibrāhīm, fol. 225^a, places the poet's death in A.H. 716 = A.D. 1316.

But all these statements seem to be wrong, since the concluding line of the present Maṣnawī gives the date of its completion A.H. 729 = A.D. 1328.

در هفتصد و بیست و نه ز هجرت

گشته است این کتاب تمت

This date is also found in the copy mentioned in Sprenger, Oude Cat., p. 430, and in Ethé, India Office Lib. Cat., No. 1834. But Ethé, India Office Lib. Cat., Nos. 1832 and 1833, gives A.H. 720 = A.D. 1320.

در هفتصد و بیست و نه ز هجرت

Besides the present poem and a diwān, he has left several Ṣūfi works in prose and verse, such as نزهة الروح (vide infra); كنز الرموز (see Ethé, India Office Lib. Cat., No. 182); صراط روح الروح (see Ethé, India Office Lib. Cat., No. 1829); طرب المجالس; مستقيم Dr. Rieu, in his Persian Cat., p. 608, calls it طرب المحامن instead of قلندر نامه and می نامه.; طرب المجالس (Rieu, p. 774^a).

The present poem is divided into eight maqālas enumerated in Ethé, India Office Lib. Cat., No. 1832; see also Ethé, Bodl. Lib. Cat., No. 1259; Rieu, p. 608; Sprenger, Oude Cat., p. 430; W. Pertsch, p. 10; Cat. Codd. Or. Lugd., Bat. II., p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also H. Kh., vol. iii., p. 528.

The present MS. is wormed out in many places.

Written in a firm Nasta'liq.

Not dated, apparently 18th century.

No. 118.

foll. 44; lines 11; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

The same.

Another copy of the Zād-ul-Musāfirīn, beginning as above.

This copy contains less anecdotes than the preceding one, and the verses do not very often agree in their arrangement with the above copy. The last verse, giving the date of its composition, is not found here.

fol. 7^b, 10^a, 17^a, 19^a, 23^b, 25^a, 40^b, and 41^b contain ordinary coloured illustrations.

Written in a modern clear Nasta'liq, within gold and coloured borders, with a small decorated heading at the beginning.

Not dated, apparently 19th century.

No. 119.

foll. 36; lines 14; size 6×3 ; $4\frac{1}{2} \times 2\frac{1}{4}$.

کنز الرموز

KANZ-UR-RUMŪZ.

The Treasure of Secrets.

Another Sūfīc Maṣnawī by the same Fakhr-us-Sadat Amir Husaynī.
Beginning—

باز طبعم را هوای دیگر امست

بلبل چانرا نوای دیگر امست

After praising God and the prophet, the poet devotes several Qaṣidas to Shihāb-ud-Din Suhrawardi, Shaykh Bahā-ud-Dīn Zakariyyā, Shaykh Sadr-ud-Dīn, and Amir Kabir Nūr Ullah. The poet then proceeds to

explain the duties of Islam from a Šāfi‘ī point of view under the following headings:—

مقام شکر	في بيان الاسلام والتسلیم
في شرح التوکل	في بيان کلمه شهادۃ
در مقام رضا	في شرح الصلة
در بيان تلوین و تکبیر	في شرح الزکوة
در بيان خیبیت و حضور	في شرح الصوم
در بيان مساع	في شرح الحج
در بيان فیض و بسط	في شرح العلم
در بيان فنا و بثا	في شرح التوحید
در بيان جمع و تفرقہ	في شرح المعرفة
در بيان تعلی و اشتہار	في بيان النفس
در بيان تحرید	في شرح القلب
در بيان وجود وجود	في شرح الروح
در بيان شکر	في بيان العقل
در بيان محو و البایس	في شرح التصوف
در بيان وقت	در بيان مقامات
در بيان احوال	مقام توبہ
در بيان محبت گوید	در مقام وداع گوید
در بيان انس گوید	في شرح الزهد
and	في شرح الصبر
در بيان قرب گوید	در مقام فخر

The MS. ends with an epilogue, with the following last line:—

طول و عرضی خواستم این نامه را
مصلحت (?) هشکستم خامه را

The title of the poem occurs on fol. 7^b :—

هرچه طبعم را خرد پیغام کرد
بیش ما کنز الرموزش نام کرد

For other copies, see Ethé, Bodl. Lib. Cat., No. 1258; Ethé, India Office Lib. Cat., Nos. 1830 and 1831; Sprenger, Oude Cat., p. 431; Krafft, p. 66; W. Pertsch, p. 12; Rieu, p. 845, etc. See also H. Kh., vol. v., p. 254.

Written in a fine minute Nasta'liq, within gold and coloured borders, with a double page 'unwān at the beginning.

Not dated, apparently 16th century.

No. 120.

fol. 71; lines 7; size 9½ × 6; 7 × 4.

The same.

Another copy of the Kanz-ur-Rumuz, beginning as above.

This copy is written in a fine bold Nasta'liq, between double gold lines, within gold and coloured borders, with a double-page 'unwān in the beginning, and with headings written on gold ground throughout. The contents of the book are annexed at the end in the same hand.

Not dated, probably 17th century.

No. 121.

fol. 39; lines 12; size $9 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

گلشن راز

GULSHAN-I-RÂZ;

OR

The Rose-Garden of Mystery.

The well-known mystic Maṣnawî, composed in answer to fifteen metaphysical questions propounded by Anîr Husaynî Sâdât (see No. 117 *supra*).

By Shaykh Mahmûd Shabistari.

Beginning—

بنام آنکه چالرا فکرست آموخت

چراغ دل بنور جان برافروخت

Shaykh Mahmûd Shabistari or Chabistarî, whose full name was معد الدین محمود بن عبد الکریم بن ابی التبریزی الشبستری was born in Shabistar, a village at eight farsangs from Tabriz, during or about the reign of Hulâgû Khân (A.H. 654-663 = A.D. 1256-1264). According to the prologue in this copy the poet received some questions in the month of Shawwal, A.H. 700 = A.D. 1300, from a certain person of Khurâsân, and in answer to them he composed the present poem:—

گذشته هفت ماه از هفتصد سال

ذ هجرت ناگهان در ماه شوال

But all other copies, noticed in the catalogues mentioned below and the Mafatîh-ul-I'jâz, a commentary on the poem mentioned hereafter, correctly give A.H. 717 = A.D. 1317 instead of A.H. 700. It is also stated in this prologue that the poet had composed several works in prose before this, and that this was his first poetical composition which he wrote in the Maṣnawî style.

Jámi, in his *Nafahát*, p. 705, says that the propounder of these questions was the celebrated Amir Husayní Sádát (see No. 117 above). Taqí Auhádi, in his *'Urafát*, fol. 657^b, supports Jámí's statement, and adds that the questions were seventeen in number; but according to our copy of the poem and its commentary, mentioned in the following number, the questions were not more than fifteen.

According to the authors of the *Majális-ul-'Ushsháq*, fol. 115^a; *Hast Iqlim*, fol. 327^a, and *Riyád-us-Shu'ará*, fol. 370^a, the poet died in A.H. 720 = A.D. 1320.

E. H. Whinfield, in his learned introduction to the *Gulshan-i-Ráz*, in which he has made an ingenious attempt to compare Oriental and European mysticism and to explain the pantheism of the Sufis as expounded in this poem, expresses his regret at not finding sufficient materials for the biographical account of the poet, and accepts the above date of the poet's demise. Taqí Auhádi, fol. 657^b, stands alone in placing the poet's death in A.H. 708 = A.D. 1308.

Besides the *Gulshan-i-Ráz*, Málumúd Shabistarí has left three Sufistic prose treatises, viz.:—**حق اليقين في معرفت رب العالمين**—(see Rieu, ii., p. 822^b; Ethé, Bodl. Lib. Cat., No. 1298, Art. 6; *Mélanges Asiat.* v., p. 220, and H. Kh., vol. iii., p. 70); **سعادة نامه**—(see Rieu, p. 871^b, and H. Kh., iii., p. 598); and **رسالة شاهد**.

For other copies of the *Gulshan-i-Ráz* and notices on the poet's life, see Rieu, ii., p. 608; Ethé, Bodl. Lib. Cat., No. 1260; Ethé, India Office Lib. Cat., No. 1814; W. Pertsch, Berlin Cat., pp. 827-29 and 872; Sprenger, Oude Cat., p. 477; G. Flügel, iii., pp. 425 and 426. See also H. Kh., v., p. 233.

The poem has been edited with a German translation by Hammer Purgstall, "Rosenflor des Geheimnisses," Pesth, 1838; published with English translation by E. H. Whinfield, "The Mystic Rose-Garden," London, 1880; lithographed in Bombay, A.H. 1280. Extracts in German translation are found in Tholuck's "Blüthensammlung," 1825, p. 192. An anonymous English translation of some of the important parts of the poem, entitled, "The Dialogue of the *Gulshan-i-Ráz*," was published in London (Trübner) 1887. A large portion of a Turkish adaptation is noticed by Dr. Ethé in his India Office Lib. Cat., No. 1761.

The present copy ends with the following verse, in which the poet mentions his name:—

بِنَامِ خُویشْ كَرْدَمْ خَسْمْ بَايَانْ

الَّهِيْ حَاقِبَتْ مُحَمَّدْ كَرْدَانْ

A few pages towards the end are slightly damaged.

This splendid copy is written in a beautiful firm Nasta'liq, within gold and coloured borders, with a faded heading at the beginning.

Not dated, probably 15th century.

No. 122.

foll. 46; lines 11; size $8 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The same.

Another copy of the Gulshan-i-Râz. Beginning as in the preceding copy.

Written on various coloured papers in an ordinary careless Nasta'liq.
Dated, Murshidâbâd, 14th Ramadân, A.H. 1269.

Scriber مسید محمد امیر مرزا المعروف بالمومنی الرضوی

No. 123.

foll. 289; lines 23; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مفاتيح العجائب في شرح گلشن راز

MAFÂTÎH-'UL-I'JÂZ FI SHARH-I-
GULSHAN-I-RÂZ.

The best and the most exhaustive of all the Persian commentaries on the Gulshan-i-Râz of Mahmûd Shabistarî.

By Muhammad bin Yahyâ al-Lâhiji.

Beginning—

بامثل الاعظم الشامل في پنهان المقدم لکل موجز الدور ظلمات
العدم بانوار الوجود آن

شمس الدين محمد بن يحيى was a disciple of Sayyid Zayn-ud-Din Muḥammad Nūr Bikhsh (b. A.H. 795 = A.D. 1392 and d. A.H. 869 = A.D. 1464) (see Majālis-ul-Mu'minin, fol. 374^b), and was appointed the Khalīfah of the Nurbakhshiyah sect after his death. The early portion of his life was spent in Ray and he subsequently settled down in Shīráz, where he came in contact with Jalāl-ud-Dīn Muḥammad Dawwānī (d. A.H. 908 = A.D. 1502), the author of the well-known treatise on ethics called اخلاق جلالي (see Rieu, p. 442), at whose instance Lāhiji is said to have written the present commentary.

According to the commentator's statement in the preface he commenced to write the present commentary on the 19th of Dil Hajj, A.H. 877 = A.D. 1472, يوم الاثنين تاسع عشر ذي الحجه منه مبع و مائتين و مائة.

The author of the Majālis-ul-Mu'minin, fol. 377^a, who gives a detailed account of Lāhiji's life, says that the commentator, after finishing his work, sent a copy to the celebrated Jāmī, who expressed his high admiration for the work and the author in these terms:—

ای فقر تو نور بخش ارباب نیاز
خرم ز بهار خاطرست گلشن راز
بکره لظری بر مس اقلیم انداز
باشد که بوم ده بحقیقت ز مجاز

Lāhiji's death is generally fixed in A.H. 912 = A.D. 1506.

The author of the Suhuf-i-Ibrāhim, fol. 54^b, places Lāhiji's death in A.H. 980 = A.D. 1572; but this seems improbable.

Other commentaries on the Gulshan-i-Rāz by (1) مظفر الدين علي; (2) مولانا ادريس بن حسام الدين البديسي; and (3) الشيرازي are mentioned in H. Kh., vol. v., p. 233.

Lāhiji has also left several treatises on Sūfism, and is the author of a diwān, containing about two thousand verses, in which he adopts the poetical title of Asīrī.

For other copies of the Mafātili-i-Ijāz, see G. Flügel, iii., p. 426; Pertsch, Berlin Cat., p. 829; J. Aumer, p. 20; Cat. of the Lib. of Rāgib Pāshā, Constantinople, A.H. 1285, No. 690; Cat. Codd. Or. Lugd., Bat. II., p. 17; Ethé, India Office Lib. Cat., No. 1816; Sprenger, Oude Cat., p. 478; II. Kh., v., p. 232, etc.

Three extra folios containing the index of the commentary are added in the beginning of the MS.

Written in a learned Nasta'liq, within yellow borders. The text explained is written in red.

Not dated, apparently 17th century.

No. 124.

fol. 18; lines 16; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مشنوي بو علي قلندر

THE MASNAWÎ OF BÛ 'ALÎ QALANDAR.

A short Masnawi poem containing moral instructions. On fol. 1^b the poem is thus styled:—

مشنوي هدایت و بشاروت زبدة السالکین مشاه شرف
الدين بو علي قلندر

Beginning—

مرحبا اي بلبل باع کهن
از گل رعناء بگو با ما مشن
مرحبا اي هد هد فرخنده فال
مرحبا اي طوطی شکر مقال
مرحبا اي قاصد طیار ما
می دهی هر دم خبر از یار ما

Shaykh Sharaf-ud-Din Bû 'Ali Qalandar, better known as Sharaf-ud-Din-i-Pâni Pati, was, according to his own statement in one of his compositions (as Amin Râzî says), originally from 'Irâq, and had enjoyed the company of Jalâl-nd-Dîn Rûmî and Shams-ud-Dîn Tabrizî; but as he rose to distinction and died in Pâni Pat, he is generally known as Sharaf-ud-Dîn-i-Pâni Pati. He is said to have been descended

from the great Imām Abū Ḥanifah, and a genealogy of his birth is given in the Siyar-ul-Aqṭāb. According to several authorities Sharaf-ud-Dīn was the Khalifah of Khwājah Quṭb-ud-Dīn Bakhtiyār Ushī. Besides the present Maṣnawī, he has also left a dīwān, noticed in Sprenger, Oude Cat., p. 565. His مکتوبات or letters, which he is said to have written in the name of his favourite disciple Ikhtiyār-ud-Dīn, are full of divine knowledge. A treatise entitled حکیم‌نامه generally ascribed to him, is, according to 'Abd-ul-Haq Dihlawī's, Akhbār-ul-Akhyār, p. 147, not genuine.

Sultān 'Alā-ud-Dīn Khiljī (A.H. 695–716 = A.D. 1295–1316) was a favourite disciple of Sharaf-ud-Dīn and entertained high regards for him. According to Amin Rāzī, Sharaf-ud-Dīn exchanged Rubā'īs (quoted in the Haft Iqlīm) with Sultān Muḥammad Tuğlaq (A.H. 725–752 = A.D. 1324–1351).

Sharaf-ud-Dīn's death is generally fixed in the month of Shawwāl, A.H. 724 = A.D. 1323.

The MS. is divided into the following three headings:—

fol. 2^b. در بیان درع

fol. 3^a. در بیان فلکیری ریا

fol. 13^a. فی المباحث اعضرت قاضی العاجات

The Maṣnawī ends with the following verse:—

روز مصفر دار با آل رسول
و ز طفیل مقبلان کردم قبول

Other copies of the Maṣnawī are noticed in Sprenger, Oude Cat., p. 555, and Rieu, p. 668^b.

Lithographed in Lucknow, A.H. 1266.

Written in ordinary clear Nastā'līq, with the headings in red.

Not dated, apparently 18th century.

No. 125.

ff. 318; lines (centre column) 17; (margl. col.) 26;
size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

سنه ديوان امير خسرو

THE THREE DÎWÂNS OF KHUSRÛ.

يَمِينُ الدِّينِ أَبُو الْحَسْنِ يَامِنُ الدِّينِ أَبُولِ حَسَنِ امِيرِ خسرو الدهلویِ بنِ امیر میف الدینِ مُحَمَّدِ الشَّمْسِيِ البَلْعَیِ
was one of the greatest musicians and the most famous Persian poet in India. His father, Amir Sayf-ud-Din Mahmûd Shamsî Lâchîn, came to India from Hazârah (near Balkh) and settled down in Patyâlî, where the poet Khusrû was born in A.H. 651 = A.D. 1253. At the age of seven Khusrû lost his father, who fell in a battle near Ilahâbâd, and the future poet was placed under the care of his maternal grandfather 'Imâd-ul-Mulk, who took great trouble with his education. After completing his twentieth year Khusrû stayed with Kîshlâ Khân, brother of Sultân Gîyâş-ud-Dîn, and afterwards entered the service of Bugrâ Khân, the youngest son of that prince. He subsequently settled in Delhi and became one of the favourite disciples of the celebrated saint Nizâm-ud-Dîn Auliya, for whom the poet entertained the highest regard, which almost amounted to worship.

Khusrû lived to enjoy the favours of five successive kings of Delhi: Mu'izz-ud-Dîn Kayqubâd (A.H. 686-689 = A.D. 1287-1290); Jalâl-ud-Dîn Firuz (A.H. 689-695 = A.D. 1290-1295); Muhammad Shah (A.H. 695-715 = A.D. 1295-1315); Gîyâş-ud-Dîn Tuglaq (A.H. 721-725 = A.D. 1321-1324), to whom he dedicated the Tuglaq Nâmah; and Muhammad bin Tuglaq (who came to the throne in A.H. 725 = A.D. 1324).

While in the court of this last monarch, Khusrû heard the news of the death of his spiritual guide Nizâm-ud-Dîn Auliya, on which he renounced the world, and after seven months' mourning followed him to the grave, on the 29th Dul Qâ'd, A.H. 725 = A.D. 1324, and lies buried by his side in the beautiful collection of mosques and tombs outside Delhi.

Besides his Persian compositions, which are said to be ninety-nine in number, he produced numerous Hindi poems and riddles. Daulat Shah, p. 240, says that Khusrû, in one of his works, himself mentions

having left between four hundred and five hundred thousand verses, and that Mirzâ Bâysangar, after ceaseless attempts, once succeeded in collecting 120,000 verses of the poet, but on another occasion the prince again obtained 2,000 verses from the Gazals of the poet. The prince, therefore, concluded that it would be very difficult for him to collect the complete work of the poet and gave up the idea for ever. In comparing the number of the verses of the two well-known *Khamsas* of the two world-famed poets, Nizâmi and *Khusrû*, Daulat Shâh says that Nizâmî's *Khamsah* consists of 28,000 verses, while that of the latter contains 18,000. According to the poet's own statements, as made in the following five poems (see No. 128 below), it would appear that his *Khamsah* consists of 17,896 verses.

For full notices on his life and works see Rieu, pp. 240-41 and 609; Sprenger, Oude Cat., p. 465; Ouseley's Notices on Persian Poets, p. 146; Elliot's History of India, vol. iii., pp. 523-567; Ethé, Bodl. Cat., Nos. 753-799; Ethé, India Office Lib. Cat., Nos. 1186-1222; Pertsch, Berlin Cat., p. 831; G. Flügel, i., p. 542; J. Aumer, pp. 21 and 22. See also Daulat Shâh, Browne's Edn., p. 238; Nafâhât, Cal. Edn., p. 710; Haft Iqlîm, f. 107^b; Khulâsat-ul-Afkâr, f. 59; Taqî Auâdi, f. 214^a; Riyâd-ush-Shu'âra, f. 126^a; Makhzan-ul-Gara'ib, f. 229; Suhuf-i-Ibrâhim, f. 279^a, and Nashtar-i-'Ishq, f. 571.

Contents:—

I.

fol. 1^b: *Tuhfat-us-Sigâr*, لصقة الصغرى, "The present of the early ago." This is the first diwân of *Khusrû*, beginning with a prose preface.

حدی که از اول زادن تا پایان زاد زاد وجود بود و ثنائی که از
شیر خوارگی تا آنگاه که هارب چاشنی الٰح

Compare Rieu, p. 609; Ethé, India Office Lib. Cat., No. 1187, etc., where it changes slightly.

In the preface the poet says that he had an extraordinary taste for poetry in his early days, and relates an anecdote how he was introduced to the presence of *Khwâjah 'Izz-ud-Din*, who, hearing of the surprising genius of the young poet, tested him by giving him the four words موي (hair), بیضه (egg), تیر (arrow), and خربزه (melon), which apparently have no connection with each other, and asking him to compose by using these words a quatrain, which the poet extemporized on the spot.

هر موي که در دو زلف آن صمیم ام است
 صد بیضه عبرین براو موي ضم ام است
 چون تیر مدان رامست دلش را زیرک
 چون خربزه دلدارش درون شکم ام است

Khwājah Izz-ud-Dīn highly praised the poet's talents, and gave him the title of مبلطایی, which Khusrū has adopted in many of his early poems.

The poet states further that his brother Tāj-ud-Dīn Zahid took great pains in collecting the poems, which Khusrū had composed in his sixteenth to nineteenth year, and arranged them by inserting verses of his own composition at the beginning of each poem. These connecting verses, which are generally called بیت مرخ, on account of their being written in red, if taken together form a complete poem.

Tuhfat-uş-Şigar contains Qasidas, Qit'as, Gazals, Maṣnawis and Rubāiyāt.

fol. 4^o-82^a. Qasidas in praise of Sultān Ğiyāş-ud-Dīn, his son Khān-i-Shahid, and his spiritual guide Nizām-ud-Dīn Auliya. The Qasidas are introduced by the following (a Rubā'i):—

لوحی که بر صھیفہ گردون مصور ام است
 تو قیع آن بنام خداوند اکبر ام است
 هند تعله الصغر چو خطاب این سواد را
 از ذکر ذو الجلال موادی منور ام است

Beginning of the Qasidas:—

خدای عز و جل ذو الجلال کن فیکون
 بروی ذ حیز و مستغنى از چرا و ز چون
 وجود او اذلی و بقای او ابدی
 نه آن بقا که فنا گردیدش به پیرامون
 تغیرات حدوث از جلال او کوتاه
 تعارضات ذوال از وجود او بیرون

fol. 32^a. Qit'as. Begin :—

ای آنکه وجود تست بیرون آخ

fol. 33^b. Ġazals ; beginning :—

ای آفتاد تافتنه از روی الورت
وی کوفته نباشد لعل چوشکرت

fol. 49^a (margin) begins the Maṣnawī :—

هي هي اي تیره راي نوراني
وی میمه کار میز پیشانی

Compare Ethō, India Office Lib. Cat., No. 1187.

fol. 52^a. Rubā'is (about 110 in number); beginning :—

یکسر تو ای که نور بخش قدری
گوید موزن از همان تو قدری
چون مرتود رسینه نگنجد ما را
گویم همه رب اشرح لی صدری

II.

fol. 58^b.

Ġurrat-ul-Kamāl, خُرَّةُ الْكَمَالِ, or the poems of maturity, with a preface which begins :—

خره کمال انسانی از دیباچه حمد مختصر عی امست که مطلع
دیوان بشریت را مسبب کتابه خلق الانسان علیه البيان

In this lengthy preface the poet at first deals with the need of knowledge and its advantages, quoting numerous verses from the Qurān and the traditions in support. The poet then goes on to discuss the excellence and superiority of Persian poetry over Arabic by enumerating several reasons, and taking Sanā'i, Khāqāni, Rađi, Kamāl, Nizāmi and Sa'di as his models in various branches of poetry. He further deals with several kinds of صنعت (poetical ornaments),

towards which he says he had a particular leaning, by giving a prominent position to Maulānā Bahā-ud-Dīn Bukhārī, who was well versed in the art of composing riddles (معنی). The poet here quotes several ḥāfiẓats of his own on the names of several persons, such as نجم، مخلص، مهره، etc. He states further that he was requested by his brother ‘Alā-ud-Dīn ‘Alī Shāh to collect this diwān, which he, as he says later on, wrote from his thirty-fourth to his forty-third year, or from A.H. 685 = A.D. 1286, to the end of A.H. 693 = A.D. 1293. The preface concludes with a short account of his own life.

The Gurrat-ul-Kamāl consists of Qaṣidas, Qiṭ’as, Tarjībands, Maṣnawīs, Ğazals, and Rubā’īs.

fol. 90^b. Qaṣidas; beginning:—

چه زهره خاک مسکین را که توحید خدا گوید
بدین آلودگی ذات مقدم را لئا گوید

Compare Ethbē, Bodl., No. 754, and India Office Lib. Cat., No. 1186, where the initial line begins with the words چو زهره.

The Qaṣidas are mostly devoted to the praise of the poet's spiritual guide, Nizām-ud-Dīn Auliya, Sultān Mu’izz-ud-Dīn Kayqubād, Jalāl-ud-Dīn Firuz Shāh, Rukn-ud-Dīn Ibrāhīm, ‘Alā-ud-Dīn Muhammad Shāh, and several other persons.

fol. 156^b. Qiṭ’as and Tarjībands. Beginning:—

هر که گوید که من از حقل شناسم حق را
لی خرد پامهد و بروی صفت حقل مبند

On fol. 165^b.

المتفرقات في الهزل والزم والاستهزء والطيبات والشكایا
وغيرها

Beginning—

با ملک خوارم صدق طعه چون آبیحات الـ

fol. 160^a. The Maṣnawi called Fath-Nāmah, or according to Rieu, p. 611, and Elliot's Hist. of Ind., iii., pp. 536–544, Miftah-ul-Futūḥ, مفتاح الفتوح, written in praise of the first campaign of Firuz Shāh, who came to the throne in A.H. 689 = A.D. 1290.

Begins :—

مخفی بر نام شاهی کردم آغاز
که بر شاهان در دولت کند باز

On fol. 171^a the poet gives with great precision the time and date of Firuz Shâh's accession to the throne in the following verses :—

مه شنبه کافتتاب از مهد شب جست
بتحت آسمان فیروز بنشست
جماد دومین را سیپویسین روز
سیپویم ساعت ذ روز عالم افروز
بکاه چاشت با فیروزی غال
ذ هجرت هشتصد و هشتاد و نه مال

i.e. on Tuesday morning, at the third hour of the third day of Jamâdi II., A.H. 689 = A.D. 1290.

On fol. 181^b begins another Maṣnawî of a different metre.
Beginning :—

این نامه که جان درو مرسشم
هر حرف بخون دل لوشتم

On fol. 186^a (margin) begins another Maṣnawî of a different metre.
Beginning :—

ذهی فرخیده قصر آسمان مای
که هست از رفعتش بر آسمان جای

On fol. 186^b another Maṣnawî, called فرمن الفرمن, with the following introductory verse :—

فرمن الفرمن خطاب شد این امسی نامه را

The Maṣnawî begins with the line :—

ای فلك مرکب و متاره میاه
مرکبست پا نهاده بر سر ماہ

fol. 186^b-192^a, several short Maṣnawis of different metres introduced by the usual **لیست مترخ**.

On fol. 192^a (margin) a Maṣnawi called **قصه باز نامه**, as the introductory red verse says:—

ابن قصه باز نامه من دان که بهر ابن آخ

Beginning:—

بر رای خدایگان عالم
خاقان ممہکش معظم

fol. 193^a-196^b. Maṣnawi in the metre of **Shāh Nāmah**.

Beginning:—

ولا یست مسالا و خصم افگنا
بلشکر کشی همچو مرد روشنا

fol. 196^a (margin) beginning of the Ġazals with the heading **توحید پاری حز اسمه**.

The initial line runs thus:—

ای ذ خیال ما برون در تو خیال کی رسد
با صفت تو عقل را لاف کمال کی رسد

fol. 230^a. Rubā'iyāt, with the introductory verse:—

ای باش حاشیائیست لگه کن که هر یکی

Beginning:—

پاکسنت خداوند کریم و اکبر
بیرون ذ خیال دالش عقل بصر

المتفرقیات فی المدیح صفت گرذ, صفت تیغ, بخشش dealing with, الاصاف و خیره etc., etc.

On fol. 233^b. Rubā'iyāt.

Beginning:—

الجای مقام یار زیبا بوده امیت آخ

Most of these Rubā'iyāt are devoted to the praise of **خلال**, **بیانه**, **خل**, **خلال**, **لب**, **خلال ذبح**, etc., etc.

مخلص، احمد، شرف، محسن معما on the names of مخلص، احمد، شرف، محسن and others.

The *Tuhfat-us-Sigar* and the *Ĝurrat-ul-Kamâl* have been printed in the *Kulliyât* of Amîr *Khusrû* in Nawal Kishwar press, Lucknow.

III.

fol. 246^b. *Nihâyat-ul-Kamâl*.

نهاية الكمال

The fifth diwân of Amîr *Khusrû*, containing the poems of the last years of his life.

Contents :—

A short prose preface which contains nothing but the praise of God, the prophet, and the saint Nizâm-ud-Dîn Auliyâ.

Begins :—

بسم الله الواهب الذي وهب الشعراء ان

fol. 248^b. Qasidas without alphabetical order.

Beginning :—

سیامن آن کردکاریرا که مدد زامرش جهان پیدا
لهان از دیده پیدا کرد و در چشم لهان پیدا

fol. 273^a. Maṣnawî. Beginning :—

صد هکر ز جان ما خدا را
کو جان ده و جان متناسبت ما را

fol. 277^a. Qiṭ'as and Tarjî'bands.

Beginning :—

در آبدار خانه شاه زمانه دی
دیدم نشسته صنعت ذرکر نه کلآل

fol. 279^b. Ĝazals. Beginning :—

ای ذ تو کار مازی همه کس
همه کس را تو کار مازی و بس

fol. 317^a. Ruba'iyât. Beginning:—

يا رب كرمت اميد جاويد منست
تاريكم و نور عفو خورشيد منست

On comparing with another copy of the Nihâyat-ul-Kamâl, mentioned hereafter, the arrangement of which exactly agrees with the present copy, it is found that this copy wants eight Rubâ'is, and breaks off abruptly with the following Rubâ'i:—

با باد که خداش بر بیان شاهی داد
دل را غم او فتوی کمراهی داد آج

It appears from the table of contents on fol. 1^a, which gives under an illuminated circle the names of all the five diwâns of Khusrû, that the two diwâns, viz., *بقيه* *لثمه* and *ومسط الصیوقة*, have been torn away from the present copy by some mischievous hand.

This excellent copy is written in a fine, clear Nasta'liq, within gold and blue borders, with a double-page 'unwân at the beginning, and three beautifully illuminated headings, one at the beginning of each diwân.

Not dated, apparently fifteenth century.

No. 126.

fol. 78; lines (centre column) 17; (margl. col.) 26;
Size 12 × 7½; 9 × 4½.

نهاية الكمال

Another copy of the Nihâyat-ul-Kamâl (see above number).¹

fol. 1^b. Preface.

fol. 3^a. Qasîdas.

fol. 28^a. Maṣnawî.

fol. 32^b. Qiṭṭas and Tarji'bands.

fol. 35^a. Ĝazals.

fol. 76^a. Ruba'iyât.

The arrangement in this copy is identically the same as in the preceding one.

Written in an ordinary clear Nasta'liq, within gold and coloured borders.

Not dated, apparently sixteenth century.

No. 127.

fol. 323; lines 17; size 10 × 6; $6\frac{1}{2} \times 3\frac{3}{4}$.

دیوان امیر خسرو

DÎWÂN-I-AMÎR KHUSRÛ.

A very fine copy of Khusrû's *dîwân*, containing a collection of ġazals from his different *dîwâns*. At the end about one hundred and seventy-four Qit'as and Rubâ'is (intermixed) are added. The ġazals are alphabetically arranged, except the first eight poems. Beginning corresponding to the first ġazal of copy No. 762, Ethé, Bodl. Cat.

ای بدر ماندگی پناه همه

کرم نسبت عذر خواه همه

On fol. 3^b begins the first alphabetical ġazal:—

ابر میگرید و من میشوم از یار جدا

چکنم دل بچین و وقت ز دلدار جدا

Compare Ethé, Bodl. referred to above.

On fol. 307^b. Qit'as and Rubâ'is.

Beginning:—

مهیمنا ملکا گر درین همه دیوان

خلاف دین سخنی گفت خسرو مسکین

بَحْق اشْهَدُ أَن لَا إِلَهَ إِلَّا اللَّهُ
 بَدْنِي أَحْمَدُ مَرْسَلُ رَسُولٍ بَأْزَهْبَسْيَنْ
 كَهْ حَسْرَكَنْ بَصَفْ مُومَنَانْ مَغْفُورَمْ
 دَسَانْ بَعْزَ قَبُولَ أَبَنْ دَحَائِي مِنْ آمَنَينْ

This valuable MS. once belonged to Sakinah Bānū Begum, as appears from a note on fol. 1^a, which runs thus:—

دِیوَانْ خَسْرَوْ اَزْ اَمْوَالْ مَسْکِینَهْ بَالْوَیْکَمْ ... الْحَ

Sakinah Bānū was the daughter of Humāyūn and half-sister to the Emperor Akbar. She was married to Shāh Gāzī Khān, son of Naqīb Khān Qazwīnī, a personal friend of Akbar. See Humāyūn Nāmah, of Gulbadan Begum, (Beveridge's ed.) p. 275.

It also bears the seals of several noblemen of Shāh Jahān's court, viz., عَنَایَتْ خَانْ شَاهِجَهَانِی, عَبَادْ خَانْ شَاهِجَهَانِی and many 'Arddidas of his reign.

Written on fine paper in a neat and firm Nasta'liq, within gold and coloured borders, with a small decorated heading at the beginning.

Dated 25th Ramadān, A.H. 978.

Scribe

محمد حسین بْن سُلَطَانِ عَلِيٍّ غِيَاثِ الدِّينِ حَلِيٍّ جَنَابِدِي

The colophon ends with the following Qit'ah quoted by the scribe:—

خَرَضَ لِلشَّيْسِتَ كَزْ مَا يَادَ مَالَدْ
 كَهْ هَسْتِيَ رَا نَبِيَ بَيْنِمَ بَلَّاَئِي
 مَكْرَ صَاحِبِدِلِي رَوْزِيَ بَرْحَسْتَ
 كَنَدَ دَرْ حَقَّ أَبَنْ مَسْكِينَ دَحَائِي

No. 128.

foll. 235; lines 19; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

خمسة امير خسرو

KHAMSA-I-AMIR KHUSRU.

A very fine copy of the five magnawis of Amir Khusrû, written in imitation of the Khamsah of Nizâmi.

As a magnawi writer Khusrû is held by some to rank higher than Nizâmi. It is said that Mirzâ Bâysangar generally preferred Khusrû's Khamsah to that of Nizâmi, while Mirzâ Ulug Beg Gûrgân took the part of the latter. However, Khusrû himself was not a little proud of his Khamsah, and is said to have boastfully uttered the following verse on its completion:—

دیده خسرویم هد بلند
زلزله در گور نظامی فگند

I.

Maṭla'-ul-Anwâr

مطلع الانوار

A mystical poem written in imitation of Nizâmi's Makhzan-ul-Asrâr, in the same metre, and dedicated to 'Alâ-ud-Din Muhammad Shâh.

Beginning:—

بسم الله الرحمن الرحيم
خطبة قدسمست بملك قديم

In the conclusion the poet says that the Maṭla'-ul-Anwâr contains three thousand three hundred and ten distiches, and was written in two weeks in the year A.H. 698:—

ور همه بيت آوري اندر شمار
سيصد و ده بر شمر و مه هزار

از اثر اختر گردون خرام
شد بد و هفت این مه کامل تمام
مال که از چرخ کمین کشته بود
از پس شصتند نو و هشت بود

The Colophon is dated middle of Shawwal, A.H. 974.
Scribe محمد بن علاء الدين

fol. 46^b.

II.

شیرین و خسرو

SHIRIN-U-KHUSRU.

The loves of Khusrû and Shirin; an imitation of Nizâmi's Khusrû-u-Shirin.

Beginning—

* خداوندا دلم را چشم بکهای *
بمعراج یقینم راه بسماي

This poem is also dedicated to Sultân 'Alâ-ud-Dîn. It was composed in the beginning of Rajab, A.H. 695 = A.D. 1295, according to this copy, fol. 97^b.

* ز آغاز رجب فرخ شد این فال
ز هجرت مشهد و پیج و نو و مال

but according to other copies (see Rieu, p. 611; Ethé, Bodl., No. 766, &c.) in A.H. 698 = A.D. 1298. The latter date seems to be more correct, as the poet himself says, on fol. 97^b, that he composed the Matla'-ul Anwâr in A.H. 698 (see above) before this work.

لهمت از پرده این صبح شورم
نمود از مطلع الانوار نورم
پس از کلکم چکید این شربت نو
که نامش کرده مند شیرین و خسرو

The Shîrîn-u-Khusrû consists, as the poet says towards the end, of four thousand one hundred and twenty-four distiches.

وگر پرمی که بیتش را عدد چیست
چهارالف و چهارست و صد و بیست

The colophon here is dated Dulhijjah, A.H. 974.

III.

fol. 98^b.

مجنون و لیلی

MAJNÛN-U-LAYLÂ.

The loves of Laylâ and Majnûn, in imitation of Nizami's Laylâ-u-Majnûn.

Begins—

ای داده بدل خزینه راز
عقل از تو شده خزینه پرداز

This poem, like the two preceding magnawis, is dedicated to Sultan 'Alâ-ud-Dîn, and ends with the praise of Shaykh Nizâm-nd-Din Auliâ. In the conclusion this magnawi is said to contain two thousand six hundred and sixty distiches.

بیتش بشمار رامتی هست
جمله دو هزار و شصت و هشت

(Compare Sprenger, Oude Cat., p. 469, where it is said to contain 2,360 distiches only.) It was completed in A.H. 698 = A.D. 1298.

تاریخ ذہبیت اپنے بگلمشت
مالش نود سنت و شصت و هشت

هشت *هشت* is evidently a mistake for *هشت*.

The colophon is dated Jumâdâ II., A.H. 975. The text has been printed at Calcutta in 1811; lithographed, 1818; Lucknow, 1869.

IV.

fol. 133^b.

آئینهٔ مسکندری

Â'INA-I-SIKANDARI.

It is also dedicated to Sultân 'Alâ-ud-Dîn.

Beginning—

جهان پادشاها خدائی ترا مست
ازل تا ابد پادشاھی ترا مست

In the end the poet says that this maṣnawî contains four thousand four hundred and fifty distiches, and was written in A.H. 699 = A.D. 1299.

گر آری همه بیت شن الدر عدد
چهار الف و پیمچه شد و چار صد
درین دم که پایان این پیکر مست
ذ قاریخ هفصد یکی کمتر امست

The colophon here is dated Dilqa'd, A.H. 974.

Transcribed by كمال الدين حسين و جلال الدين محمود

V.

fol. 191^b.

هشتم بیست

HASHT BIHISHT.

A poem on the loves of Bahrâm, composed in imitation of Nizâm's Haft Paykar.

Beginus—

ای کشاپندۀ خزانی جود
نقش پیوند کارگاه وجود

In the beginning the poet, after lavishing praises on Nizâm-ud-Dîn Auliya and eulogising Sultân 'Alâ-ud-Dîn, enumerates on fol. 195^b his previous four maṣnawis of the Khamsah. In the end the poet states

that the poem was completed in A.H. 701 = A.D. 1301, and contains three thousand three hundred and fifty-two verses.

همه بیتشش بکاه عرض و شمار
میصد و پنجه و دو و مه هزار
مال هجرت یکی و هفتصد بود
کین بنا برد سر بچرخ کبود

He further states that he completed the *Khamsah* in three years

که از آن نقد قیمتی بسی مال
کردم این پنج گنج مala مال

and had it revised and corrected by one Qâdî Shihâb-ud-Dîn, whom the poet describes in his preface to the *Guurrat-ul-Kamâl* (see *infra*) as one of the most learned scholars of the time.

The colophon is dated Dulhijjah, A.H. 974.

كمال الدين حسين و جلال الدين محمود

It is noticeable that this splendid copy of the *Khamsah* has been transcribed, as will appear from the colophons given at the end of each maṣnawî, by two different persons (probably brothers); but the hand-writings are so alike and even throughout that it is very difficult to distinguish the two.

Written in a beautiful minute Nasta'liq, within four gold columns, on fine thick paper, with four beautifully illuminated headings and an exquisite double-page 'unwân at the beginning.

No. 129.

fol. 153; lines 12; size $12 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

محلع الانوار

MATLA'-UL-ANWÂR

A beautiful and valuable copy of the *Matla'-ul-Anwâr*, transcribed by the famous calligrapher Mir 'Alt, in Bukhârâ, in the middle of Sha'bân, A.H. 947, for Sultan 'Abdul 'Aziz of Bukhârâ (son of Sultan

*Ubayd Ullah of the Uzbak Khâqâns,) A.H. 939-946 = A.D. 1532-1539,
as will be seen from the colophon, which runs thus—

تبت على يد اضعف الكاتبين و اقل العباد السلطاني مير
علي الكاتب السلطان الاعدل الاعظم الاكرم معز السلطنة و
الدنياء و الدين ابو الغازي سلطان عبد العزيز بهادر خلد الله تعالى
ملكه و سلطنه و اغاث علي العالمين بره و احسانه في اواسط
شعبان المعظم سنة سبع و اربعين و تسعمائه بدار الفاخرة
بشارا
باختتمام سلطان ميرك كتابدار

Written in a perfect bold Nasta'liq, within richly illuminated and coloured borders, on fine thick paper, with many-coloured and gold-sprinkled margins, and a most sumptuously adorned double-page 'unwân of the finest workmanship, at the beginning. The headings are written on gilt grounds within floral designs of different colours.

foll. 150^b, 151^a, 152^b and 153^a contain full-page, highly finished illustrations in the best Persian style.

On fol. 150^a a note runs thus—

تصنيعه خسرو بابت محمد معصوم سوداگر بتاريخ بستم
شوال سنة ١٠٨٨ در سرکار نواب فلک جناب عضد الخلافه الكبري
نواب امير الامرا بمعرفت محمد ربيع ابیاع شده داخل
جمع شد

No. 130.

foll. 119; lines 17; size 9½ × 5½; 6½ × 3.

قران السعدين

QIRÂN-US-SA'DAYN.

"The Conjunction of the Two Lucky Planets."

A historical mašnawî by Amîr Khusrû, containing an account of the meeting of Sultan Mu'izz ud-Din Kayqubâd of Dihlî (A.H. 686-689 =

A.D. 1287-1290) with his father, Nasir-ud-Din Bugra Khan of Bengal, in A.H. 688 = A.D. 1289, at Dihli.

After the following introductory verses—

مشکر گویم که بتوفیق خداوند جهان
بر سر نامه ذ توحید نوشتم عنوان
نام این نامه والامست قران السعدین
کز بلندیش بسعدین میپهرو مت قران

the poem begins thus—

حمد خداوند مرا ایم نخست
تا مشود این نامه پیامش درست

fol. 13^b-17^b. Description of Dihli, the Jami' Masjid, etc

The بیت سرخ serve as headings throughout, such as—fol. 13^b, صفت مسجد ; fol. 14^b, صفت حضرت دہلی کہ مواد اعظم .. الخ ; fol. 15^b, صفت مشکل منارة الخ ; fol. 15^a, جامع کہ .. الخ حوض کہ الخ.

fol. 53^b-67^b. An account of the correspondence between the father and the son, begins with the following introductory verse—

ذکر پیغام پدر مسوی چگر گوشه خویش .. الخ

fol. 67^b. The meeting of the father and son begins with the بیت سرخ

الصال مه و خورشید قران سعدین .. الخ

Several Ghazals of Khusrū are inserted in many places.

On fol. 108^a the poet says that he wrote the present poem in three months, completing it in Ramadān, A.H. 688 = A.D. 1289, when he was in the thirty-sixth year of his age.

On fol. 111^a the poem is said to contain three thousand nine hundred and forty-four verses.

ورز عمل باز کھائی شمار
نهصد و چار و چهل و سه هزار

Some marginal and interlineal notes are found on the first few folios.

An analysis of the poem will be found in Elliot's History of India, vol. iii., pp. 524-534, and extracts by Prof. Cowell, in the Journal of the Asiatic Society of Bengal, vol. xxix., pp. 225-239.

The magnawî has been lithographed in Lucknow in A.H. 1259, and edited with a commentary, by Maulawî Qudrat Ahmad, Lucknow, A.H. 1261. Dr. Sprenger, p. 471, describes three commentaries on this poem; one composed in A.H. 1014, by Nûr-al-Haq; another by 'Abd-ur-Rasûl Qâsim, and a third by some anonymous writer.

Written in a careless Indian Nasta'liq. Dated 14th Safar, A.H. 46, probably meant for 1246.

No. 131.

fol. 159; lines 14; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

دولراني خضر خان

DUWAL RÂNÎ KHIDR KHÂN.

A poetical narrative of the love adventures of Khidr Khân, son of Sultân 'Alâ'-ud-Dîn Muhammad Shâh Khilji (A.H. 695-715 = A.D. 1295-1315) and Duwal Rânî, the daughter of Rây Karn, the Râjah of Gujrât, dedicated to Sultân 'Alâ'-ud-Dîn, the father of the hero.

Begins—

سر نامه بنام آن خداوند
که دلها را بخوبان داد پیووند

On fol. 22^a Khusrû says that the original name of the heroine was Diwal Di in Hindi, but he changed it into Duwal (plural of دولت) Rânî for the sake of convenience, and after adding the name of the hero Khidr Khân to that, entitled the poem as دولراني خضر خان.

برسم هندوی از مام و باپش
در اول بود دیول دی خطابش . . .
یکی علت درو افگنیدم از کار
که دیول را دول کردم بهنجار

چو رانی بود صاحب دولت و کام
 دول رانی مرکب کردمش نام
 چو نام خان بنام دوست خم شد
 فلک در ظل این هر دو علم شد
 خطاب این کتاب عاشقی بهر
 دول رانی خضر خان ماند در دهه

The poem is also called **حشیة** or **حشیۃ**. See Rieu, p. 612, Art. xiv.

In the conclusion, foll. 153^b, 154^a, the poet says that he wrote the present poem in four months and a few days, completing it on the 6th of Dilqa'd, A.H. 715 = A.D. 1815. He further says that the poem at first consisted of four thousand and two hundred verses, but after the death of Khidr Khân, he added three hundred and nineteen verses, thus bringing up the total to 4,519 distiches.

For extracts from the poem, see Elliot's History of India, vol. iii., pp. 544-557. Elphinstone, History of India, 5th Edn., p. 395, and E. Thomas, Pathan Kings, p. 176.

For other copies see Rieu, pp. 612, 617 and 618; Sprenger, Oude Cat., p. 470; T. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Ethé, Bodl. Cat., Nos. 777-779; and Ethé, India Office Lib. Cat., cols. 694 and 705.

This MS. is of some historical importance, as appears from the colophon, which says that it was written at the instance of Shihab-ud-Din Ahmad Khân (Governor of Gujrât during the reign of Akbar) at Ahmedábád, on the 4th Dulhijjah, A.H. 995 = A.D. 1586, by Husayn bin 'Alî-al-Husaynî, and was corrected and compared under the supervision of the poet Waqu'i. Muhamad Sharif Waqu'i was originally of Nishápûr, and came to India in the reign of the Emperor Akbar, and was in the service of Shihab-ud-Din Ahmad Khân. (See Nashtar-i-Ishq, p. 1954.)

Written in a clear *Nasta'liq*, within gold borders, with gold-sprinkled margins, and a small decorated heading at the beginning.

No. 132.

foll. 300; lines 12; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

دیوان حسن دهلوی

THE DÎWÂN OF AMÎR HASAN
OF DIHLÎ.

With prose preface.

Beginning—

میزان صایف عجایب و دیباچه این جراید غرایب را بتوحید
احد لم یزل آخ

خواجه امیر نجم الدین حسن دهلوی بن خواجه علاء الدین میستانی
Khwâjah Amîr Hasan, surnamed Najm-ud-Din, الدین حسن دهلوی in Persian, was the son of 'Alâ-ud-Dîn Sistânî, known as 'Alâ-i-Sanjarî, who settled in Dihlî, where Hasan was born in A.H. 651 = A.D. 1253.

Khwâjah Hasan, with his friend Amîr Khusrû, served for five years under Muhammad Sultân, son of Giyâş-ud-Dîn Balban, and subsequently came to the court of Sultân 'Alâ-ud-Dîn Khiljî (A.H. 695-715 = A.D. 1295-1315), in whose praise most of Hasan's poems are devoted. Diyâ-i-Barâñ, a constant companion of Khwâjah Hasan and Amîr Khusrû, praises the former as a man of exemplary character, and says that he was called the Sa'dî of India (see *Târikh-i-Firuz Shâhi*, pp. 67 and 359). Like his intimate friend Khusrû, Hasan was one of the favourite disciples of Shaykh Nizâm-ud-Dîn Auliyyâ, whose sayings Hasan noted down every day and then arranged in a book entitled *Fawâ'id-ul-Fawâd* (see Rieu, p. 972^a), which was so much admired by the disciples of Shaykh Nizâm-ud-Dîn Auliyyâ that even Khusrû is said to have looked upon it with envious eyes. After the desertion of Dihlî by Muhammad bin Tuglaq, Hasan accompanied that monarch to his new capital, Deogir or Daulatâbâd, where the poet spent the last days of his life, and died probably in A.H. 727 = A.D. 1327. *Nashtar-i-Ishq*, f. 424, gives 9th Safar, A.H. 737 = A.D. 1336, as the date of the poet's death; *Khulâsat-ul Afkâr*, f. 49^a, A.H. 738 = A.D. 1337; and *Taqî Kâshî*, Oude Cat., p. 18, gives A.H. 745 = A.D. 1344. Other notices on the poet's life

will be found, *Nafahât-ul-Uns*, p. 711; *Haft Iqlim*, f. 109^b; *Daulat Shah*, p. 247; *Makhzan-ul Garâ'ib*, f. 171; *Suhuf-i-Ibrâhim*, f. 217^b, and *Riyâd-us-Shu'âra*, f. 95^b.

In the preface, seldom found in other copies, the poet calls the first Qâsidah (in the beginning of this copy of the diwân) *Khamsin*, خمسین, giving three reasons for the same; viz., first, because it consists of fifty verses; secondly, it was composed in the fiftieth year of his age; and thirdly, it contains the names of fifty holy men through whose intercession the poet supplicates favours from God. Further on he says that he collected the diwân during the reign of Sultân 'Alâ-ud-Dîn, and completed it on Sunday, Rabi' I, A.H. 714 = A.D. 1314, at the age of sixty-three (consequently the poet must have been born in A.H. 651). He also says that he began composing poetry from the thirteenth year of his age and continued writing prose and verse for fifty years.

Contents :—

The diwân contains Qâsidas, Gazals, Muqâttâ'ât, Rubâ'iyât, and Maşnavis.

fol. 3^b. Qâsidah called *Khamsin* خمسین

Begins :—

ای بصف صمع تو پویان شده چرخ بریم

ابن گره جز داغ تسلیمت ندارد برجیم

After this begins the usual Qâsidah on f. 5^b with the initial line :—

ای حاکم جهان و جهان داور حکیم

محدث همه بدایع و تو مبدع قدیم

corresponding with the copies mentioned in Rieu, p. 618; Sprenger, Oude Cat., p. 418; Ethé, Bodl. Cat., Nos. 780 and 781, and in other catalogues.

fol. 102^b. Gazals alphabetically arranged, except the first two.

Beginning of the initial Gazal corresponding with Nos. 1225 and 1227 of Ethé, India Office Lib. Cat.

ای رقم رانده بر مسید و سیاه

از درون و برون ما آگاه

The first alphabetical Gazal begins on f. 103^b—

ای دردها فروده دل بیقرار را

باری نباشد آنکه نپرسند یار را

fol. 267^a. Muqātta'at. Beginning—

شهرها زمان دولت تو

امان اهل ایمان پاد آمین

Agreeing with Ethé, Bodl., Nos. 780 and 781, where the second part of the verse is altogether different.

fol. 272^a. Rubā'is. Beginning, as in Ethé, Bodl., No. 780—

ای فضل تو تخته مشوی نادانیها

حفو تو پدیرای پشمیانها

fol. 287^a-300^b. Maṣnawis, mostly in praise of Sultān 'Alā-ud-Dīn Khilji. Beginning, as in Ethé, Bodl., No. 783—

بیا ای گهر جوی دریای غیب

ذ درها چه داری برون کش ذ جیب

For other copies and notices on the poet's life, see Rieu, p. 618; Sprenger, Oude Cat., p. 418; Pertsch Berlin Cat., p. 841; Cat. des MSS. et Xylographes, p. 356; J. Aumer, p. 22; Ethé, Bodl. Cat., Nos. 780-783; and Ethé, India Office Lib. Cat., Nos. 1223-1227. See also Hlāj. Kh. III., p. 275.

The MS. was transcribed for the library of Shaykh Farid Bukhārī by the famous calligrapher محمد حسین کشمیری in A.H. 1010.

برسم کتابخانه نواب قبله گاهی . . . شیخ فرید بخاری ملیمه
الله تعالی . . کمینه کمترین محمد حسین کشمیری مسنه عشر والث

Shaykh Farid Bukhārī, a general of Akbar, received the title of Murtadā Khān from Jahāngīr, in addition to many other honours. He died A.H. 1025 = A.D. 1616.

Written in a firm and clear Nasta'liq, within gold borders, with two small decorated headings.

No. 133.

fol. 171; lines 19; size $10\frac{1}{4} \times 6; 7 \times 3\frac{3}{4}$.

The same.

Another copy of Hasan Dihlawi's diwān, containing a few Qasidas in the beginning without any order, Ġazals alphabetically arranged, and a Maġnavī in praise of Sultān 'Alā-ud-Din, with a few Rubā'is and Qit'as in the end.

fol. 1^b. Qaṣidah. Beginning as usual—

ای حاکم جهان و جهان داور حکیم الٰح

fol. 14^b. Ġazals. Beginning as in Ethé, India Office Lib. Cat., No. 1,226.

ای خط خوش از مشک تر انگیخته مه را
بر دفتر طاعت روی مانده گنه را

fol. 169^a. Maġnavī begins as above—

بیا ای گهر جوی دریای خیب الٰح

fol. 170^a-171^b. Qit'as and Rubā'is intermixed. Beginning:—

خسرو از روی کرم به پسند
هر چه این بندہ حسن میگویم

This copy is 31 years older than the preceding one, but not so complete, and is therefore placed after it.

Written in a neat and firm Nasta'liq by the same محدث حسین چنابدی (who is the scribe of the Khusrū's diwān noticed above), within gold and coloured borders, with a small illuminated heading.

Dated Rajab, A.H. 979.

No. 134.

foll. 342; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

دیوان اوحدی

THE DÎWÂN OF AUHADÎ.

Shaykh Rukn-ud-Dîn Auhadî, شیخ رکن الدین اوحدی, a great Sufî poet, flourished during the time of Sultan Abû Sa'îd Khan (A.H. 716-736 = A.D. 1316-1335). There are a great many controversies among the biographers of this poet. Some call him a native of Isfahân, while others say that he was originally from Marâgah. Again, he is confounded in most *tâdkiras* with his spiritual guide Auhad-ud-Dîn Kirmâni (*d.* A.H. 697 = A.D. 1297), who was a Sufî poet of no less distinction, and is the author of the well-known Sufic Maṣnawi مصباح الارواح (see Hâj. Khal, vol. viii., p. 577). But it seems probable that Auhadî was born in Marâgah during the reign of Argâñ Khan (A.H. 683-690 = A.D. 1284-1291), but as he frequently resided in Isfahân he is also called Isfahâni. From an early age he led a pious life, and subsequently became the disciple of Shaykh Auhad-ud-Dîn Hâmid al-Kirmâni, from whom he derived his poetical name Auhadî. It is said that Auhadî came to Tabriz during the reign of Sultan Abû Sa'îd Khan, and, after receiving great honours and distinctions from that monarch and his Wazir Khwâjah Giyâş-ud-Dîn Muhammâd bin Khwâjah Rashid, returned to Isfahân with ample reward. Besides the diwân he left a poem entitled *Jâm-i Jam* (see the following number), and another called *Dah Nâmah* (see Rieu Suppl., No. 258), consisting of ten love letters, which the poet composed in A.H. 706 = A.D. 1306, at the request of the Wazir Wajîh-ud-Dîn Yûsuf (Daulat Shah, p. 210, reads Diyâ-ud-Dîn Yûsuf), a grandson of the celebrated Khwâjah Naṣîr-ud-Dîn Tûsi (*d.* A.H. 672 = A.D. 1274).

The author of the *Majma' ul-Fusâhâ*, vol. i., says that Auhadî has also left a poem entitled *Anis-ul-'Âshiqin*.

Auhadî died, according to the inscription on his tomb at Marâgah, as stated in Jâmi's *Nafahât*, p. 706, in A.H. 738 = A.D. 1337. See also *Habib-us-Siyar*, vol. iii., Juz i., p. 125; *Riyâd-us-Shâ'arâ*, fol. 16^b; *Khulâsat-ul-Afkâr*, fol. 21^a, and *Nashâtar-i-Ishq*, fol. 92.

Daulat Shâh has erroneously placed Auħadi's death in A.H. 697 = A.D. 1297, which is the date of death of his spiritual guide Auħad-ud-Din Kirmâni; and this has been blindly followed by Amin Râzî in his Haft Iqlîm, fol. 249^a. Sultan Husayn Bâyaqrâ, in his Majâlis-ul-'Ushshâq, fol. 69, still more absurdly places the poet's death nearly two centuries earlier, i.e., in A.H. 554 = A.D. 1159, and the author of the Majma'ul Fuṣâḥâ accepts this date without any hesitation.

The diwân of Auħadi is noticed in Rieu, ii., p. 618; Rieu Suppl., No. 258. See also Sprenger, Oude Cat., p. 360, and Haj Khal., vol. iii., p. 264.

Contents:—

This copy begins with a Qaṣidah, the initial line of which runs thus:—

چرا پنهان شدی از من تو با چندین هویدائی
کجا پنهان تواني شد که همچون روز پیدائی

The initial Qaṣidah is followed by a few Tarkib-bands, after which run the Qaṣidas again.

fol. 40^b. Tarjî'bands, beginning:—

حشق خوشی که حیان دیده ام
صیبته بجوشی که زیان دیده ام

fol. 52^b. Ġazals, alphabetically arranged, beginning:—

چگونه دل نه مسارم بصورت تو نگارا
که در جمال تو دیدم کمال صنع خدا را

On fol. 128^a are found some Tarkib-i-Murabba', which begin thus:—

آن سرو صہی چه نام دارد
کان قامست خوشغرام دارد

After which the usual Ġazals are continued.

fol. 829^b. Rubâ'is, beginning:—

پارب جبروت و پادشاهیت که دید
لطف و کرم نامتناهیت که دید

Comp. Ri   Suppl. (*loc. cit.*) where كنه is substituted for لطف.
Written in an ordinary Nasta  iq.

Dated the 12th Rabi' I., A.H. 1069.

Scribe

عبد القادر

No. 135.

fol. 194; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

جام جم

JÂM-I-JAM;

OR,

The Cup of Jamshid.

A Ma  nawî in imitation of Sanâ'i's Hadiqah by the same Au  adî.
Beginning:—

قل هو الله لا مِرْيٌ قد قال
من له الصمد دائياً متعال

Daulat Sh  ah says that when the Jâm-i-Jam was composed it was so much valued that some four hundred copies were taken from it in one month, and that people bought and sold them for high prices.

The title of the poem occurs on fol. 28^a—

نام ابن نامه جام جم کردم
ولندرو نقش کل رقم کردم

A portion of the prologue is devoted to the praise of Sult  n Ab  u Sa  id (A.H. 716-736), and his Waz  r Giy  s ud-Din Mu  hammad, to the latter of whom the poem is dedicated.

It is divided into three *daws*, as the poet says on fol. 29^a—

قسمتی رامس کردمش بس دور
تا نیوشنده را نیاشد چور

In the epilogue, fol. 192^b, the poet says that he completed the poem in A.H. 733 = A.D. 1382 in one year.

Copies of the Jām-i-Jam are noticed in G. Flügel, i., p. 543; W. Pertsch, Berlin Cat., pp. 713 and 839-841; Ethé, Bodl. Cat., Nos. 785-789; Ethé, India Office Lib. Cat., Nos. 1228-29; Rieu, ii., p. 619; Rieu Suppl., No. 258, ii., and No. 259; see also Haj. Kh., ii., p. 498; Sprenger, Oude Cat., p. 362.

Written in a clear and fine Nasta'liq, within gold and coloured borders, with the headings in red throughout.

Not dated, apparently 16th century.

Scribe

أصيل الدين محمد

No. 136.

fol. 119; lines 14; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The same.

A defective and incomplete copy of Auhadī's Jām-i-Jam. Portions at the beginning and likewise at the end are wanting, but an attempt has been made by some artful hand to make the manuscript appear a perfect and complete one by adding the original frontispiece, with the usual بسم الله الرحمن الرحيم in the beginning, and also by finishing the copy with an ordinary modern illumination, with the words تمام شد.

fol. 22^b, 43^a and 61^b contain faded illustrations.

Written in a beautiful clear Nasta'liq, within gold coloured borders.

Not dated, apparently 16th century.

No. 137.

fol. 242; lines (centre col.) 15; margl. col. 13: size $8\frac{1}{4} \times 5$; $7\frac{1}{2} \times 3\frac{3}{4}$.

کلیات ابن یمین

KULLIYÂT-I-IBN-I-YAMÎN.

The complete poetical works of Ibn-i-Yamin, the celebrated Qit'ah writer, with a prose preface, fol. 1st-4th.

Beginning as in Sprenger, Oude Cat., p. 433.

الحمد لله الذي خلق بقدره العالىه من الماء الح

The anonymous author of this preface, who was a contemporary of Ibn-i-Yamin, says that from his early life he used to associate with the eminent scholars of his time, and having himself a taste for poetry, which he preferred to prose, as he says:—

در دانها اگر چه پراکنده هم نکو سست
اما کجا بکوهر منظوم میرسد

he intended to collect and arrange the works of Ibn-i-Yamin. But, unfortunately, he says, the copy of the poet's works, which, if arranged, would have made a complete *diwân*, was lost by Ibn-i-Yamin himself, in the confusion of the battle at *Khawâf* in A.H. 743 = A.D. 1342, in which the poet accompanied the Prince Wajih-ud-Din, the second of the Sarbadârs (A.H. 738-744 = A.D. 1337-1343). However, after ceaseless labours he succeeded in collecting some of the early poems of Ibn-i-Yamin, added to them the poet's later compositions, and thus arranged and completed the present *diwân* in the month of *Dilqa'd*, A.H. 756 = A.D. 1355.

According to Dr. Sprenger's copy (*loc. cit.*) this preface was compiled in A.H. 753 = A.D. 1352.

Evidently there is some error in the statement of the compiler of the *Cat. des MSS. et Xylographes*, p. 358, who says that the poet collected his poems in A.H. 756 = A.D. 1355. He seems to have mistaken Ibn-i-Yamin's friend (who, as mentioned above, really compiled the preface and collected the poet's *diwân* in the said year) for Ibn-i-Yamin himself.

Amîr Fâkhr-ud-Dîn Mahmûd bin Amîr Yamîn-ud-Dîn Muhammâd امیر فخر الدین مصود بن امیر یمین الدین محمد المستوفی الفریومدی poetically known as Ibn-i-Yamîn, was a native of Faryûmad, which is three days' journey from Sabzâwâr. His father, Yamîn-ud-Dîn, by origin a Turk, came to Khurâsân during the time of Sultân Muhammâd Khudâ Bandah (A.H. 703-716 = A.D. 1304-1316), and settled in Faryûmad, where he became an intimate friend of the celebrated Wazîr Khwâjâ 'Alâ-ud-Dîn Muhammâd. Yamîn-ud-Dîn, who was also a distinguished scholar of his age, occasionally held poetical discussions with his son, and out of the numerous poetical correspondence which passed between the father and the son, some, as a specimen, are quoted in Daulat Shâh, p. 273. Ibn-i-Yamîn is said to have been a disciple of Shaykh Hasan, who played an important part in the history of the Sarbadârs (see Halîb-us-Siyâr, vol. iii., Juz 2, pp. 62-68). He spent his life as a panegyrist to the Sarbadârs of Khurâsân (A.H. 737-783 = A.D. 1337-1381). Besides his well-known Qitâs, which are the best of his poetical compositions and the celebrity of which has immortalized his name, he has left numerous Qâsîdas, Gâzâls, Rubâ'îs and Maşnawîs. He was renowned for his mild disposition, piety and charitable deeds, and died according to Taqî Kashî (Oude Cat., p. 18); Daulat Shâh, p. 275; Taqî Auhâdi, fol. 72, and Şuhuf-i-Ibrâhîm, fol. 20, in A.H. 745 = A.D. 1344.

Further notices of the poet's life will be found in the Haft Iqlîm, fol. 227; Khulâsat-ul-Afkâr, fol. 214; Âtash Kadâh, p. 16, and Makhzan-ul-Garâ'ib, fol. 30. See also Sprenger, Oude Cat., p. 433; Rieu, p. 825; Rieu Suppl., No. 261, ii.; Ethé, Bodl. Lib. Cat., Nos. 790-92; Ethé, India Office Lib. Cat., Nos. 1230-31; Cat. des MSS. et Xylographes, p. 358; W. Pertsch, Berlin Cat., p. 86, and G. Flügel, i., p. 545.

The Qitâs of Ibn-i-Yamîn have been translated into German verse by Schlechta Wassehd, "Ibn Yamin's Bruchstücke," Vienna, 1852.

fol. 4*. Qâsîdas. Beginning as in Sprenger, p. 434:-

ای دیده در شناختن حال کاینات
باشد که باشدست نظری از سر افانت

These few Qâsîdas are mostly in praise of 'Ali.

fol. 9*. Tarjî'ât. Beginning:-

باز فراش چمن یعنی نسیم نوبهار آخ

fol. 10* (margin) a long series of Qâsîdas. Beginning:-

روز جشن عربست ای شه خوبان حجم
وقت شادیست میاوش از خم ایام دزم

These Qasidas are chiefly in praise of Khwājah 'Alā-ud-Din, Khwājah Mu'izz-ud-Din, Khwājah Radī-ud-Din 'Abd-ul-Haq, Shaykh Quṭb-ud-Din Khāwari, Tugā Timtūr Khān (A.H. 739-752 = A.D. 1338-1351), Wazir Ġiyāš-ud-Din Muhammad Rāshid (d. A.H. 736 = A.D. 1335), Wajīh-ud-Dīn Maṣ'ūd (A.H. 738-744 = A.D. 1336-1343), Jalāl-ud-Dīn Maṣ'ūd, Rukn-ud-Dīn Abhārī, Sultān Yahyā, and several others.

fol. 61^a. Muqatṭa'āt. Beginning :—

گردش گردون بکامم کر لیا هد گو مباش

fol. 141^a (margin). Qiṭas giving the following dates of death of the undermentioned personages :—

Shaykh Ṣadr-ud-Dīn, A.H. 722; Wajīh-ud-Dīn Zīngī, A.H. 719; Ġāzān Shāh, A.H. 703; Yahyā, A.H. 702; Yamīn-ud-Dīn, the poet's father, A.H. 722 (but Daulat Shāh, p. 274, gives A.H. 724); Mansūr 'Alī, A.H. 738; Sultān Abū Sa'īd, A.H. 736; 'Izz-ud-Dīn, A.H. 748; Jalāl-ud-Dīn Mansūr, A.H. 751; 'Alā-ud-Dīn Muhammad, Wazir of Persia, A.H. 742; another, 'Alā-ud-Dīn, A.H. 728; another, 'Izz-ud-Dīn, A.H. 787; Shams-ud-Dīn, A.H. 752, and 'Alī Pāshā, A.H. 754.

Most of these Qiṭas bearing the above dates were evidently added by the collector of the dīwān.

fol. 145^a (margin). Maṣnawī with the heading حکیت و موعدة illustrated by two anecdotes, beginning :—

چه خوش گفت فرزانه هوشمند
چو از درج یاقوت بکهاد بید

This is followed by another poem, entitled as رساله کار نامه Risāla-i-Kār Nāmah, addressed to the morning breeze, beginning :—

نسیم صبح جالم تازه کردي
رمبیدی لطف بی الدازه کردي

In this the poet describes in glowing language the beautiful natural scenery of his native place, Faryāmad, and enumerates with praises the names of his relatives and the distinguished personages of his age. He further states that he wrote this Kār Nāmah in A.H. 741 (A.D. 1340).

ذ هجرت هفتصد بود و چل و یك
که اندک دوزگاري نیك اندک . . .
بدینسان کار نامه کس لگفتست
بر این شاخ کس چون من نرفتست

fol. 151^a. Another Maṣnawī, entitled Risāla-i-Kanz-ul-Hikmat, containing only moral precepts, beginning:—

بیام خدای که هستی ازومست
ذیردمستی و ذیردمستی ازومست*

fol. 153^b. A poem with the heading لصیحت بوزرچمehr beginning:—

شنیدم که میگفت بوزرچمehr
لکسری که ای شاه پیروز چهر

This is followed by several short maṣnawis on different subjects.

fol. 157^a (margin) المرائی من قضاۓ beginning:—

ای دوستان ذ صحبت دلیا حذر کنید
دلیا پلیسست بر سر آن بل گذر کنید

fol. 159^b-227^a. Ġazals in alphabetical order, beginning:—

ذلف مشکین تو فرمایه مودامست مرا
لعل شیرین تو شور دل شیدامست مرا

The initial lines of the Ġazals quoted in Ethé, Bodl. Lib. Cat., No. 790, and Ethé, Ind. Office Lib. Cat., No. 1230, are not found in this copy.

After a few Mukhammasāt on fol. 198^a, which begin:—

در عشق تو ای صنم چنانم آخ

the usual order of the Ġazals is continued.

fol. 227^a. Rubā'is, beginning:—

ای از تو جهان یرو تو بیرون ذ جهان
پروانه شمع رخ تو طوطی جان

The number of Rubā'is here is above three hundred.

This copy ends with a few Mu'ammās, etc.

fol. 1^b-32^b are written in a firm Naskh, and the remaining portion in a clear Nasta'liq, within coloured borders.

Not dated, apparently 16th century.

Among several seals and 'Arddidas on fol. 1^a is a seal of Muhammad Tâhir.

This Muhammad Tâhir, with the title Saf-shikan Khân, was a nobleman of the rank of 3000, who served under 'Âlamgîr, and died in A.H. 1085 = A.D. 1674.

No. 138.

fol. 104; lines 14; size 8 $\frac{1}{2}$ × 5 $\frac{1}{2}$; 6 $\frac{1}{2}$ × 3 $\frac{1}{4}$.

دیوان ابن یمین

DÎWÂN-I-IBN-I-YAMÎN.

The diwân of the same Amr Fakhr-ud-Din Mahmûd Ibn-i-Yamîn.

Contents:—

fol. 1^b. Gazals in alphabetical order, beginning as in Ethé, Bodl. Lib. Cat., No. 790:—

ای خداوند قادر یکتا

مبضع کون و خالق اشیا

fol. 83^a. Tarjîbands, beginning as in Ethé, Bodl. (*ibid.*):—

چو نور ذات در تابد ز ذرات آخ

fol. 86^b. A maṣnawî, beginning:—

طلب کن تا خبر از گنج یابی

تو کی ابن گنج را بی رنج یابی

fol. 88^b. Mustazâds, beginning:—

با جمع بتان صحبت منگین چه خوش آید—در گلشن زیبا

در کامه زر باده رنگین چه خوش آید—همچو گل رعنای

fol. 89^a. Mukhammasât, beginning:—

تا چند عمر خوبش بخوبان بسر کنیم

من بعد ما ز عشق مجازی حذر کنیم

fol. 89^b. Rubā'is, beginning :—

ای پار که رخسار تو آئینه مامست آخ

fol. 91^b. Fards, beginning :—

ترا ای دل چو موم از آتش خم نرمی بینم

On the same folio is the *Munajat*, which begins thus :—

پادشاه عمر تبه کرده ام آخ

The MS. ends with seven majális ; the first begins thus on fol. 93^b :—

تا که آن چهره هویدا دارد
حاشقانرا همه شیدا دارد

Written in a clear Nasta'liq, within gold and coloured ornamented borders, with an illuminated heading at the beginning.

Not dated, apparently 17th century.

Scribe نجم الدین کشمیری

No. 139.

fol. 48; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

انتخاب مقطعات ابن یمین

A SELECTION FROM THE QIT'AS OF IBN-I-YAMÎN.

Beginning—

گر ثواب و حساب خواهد بود
نیک و بد را مخبری بس ازین

Written in ordinary Nasta'liq, within gold borders.

Not dated, apparently 16th century.

Scribe اصیل الدین

No. 140.

fol. 67; lines 17; size $8\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

دیوان بدر چاچ

THE DÎWÂN OF BADR-I-CHÂCH.

Beginning:-

حمد آن سلطان حالم را که عالم بپور است
الس او در راه ایمان الس و چانرا رهبر است

Badr-ud-Din Muhammad, was مولانا بدر الدين محمد الشاشي, a native of Châch, or Shâsh, the modern Tashkand, also called Banâkit. He came to India and spent the greater portion of his life as a panegyrist in the court of Sultan Muhammad bin Tuglaq (A.H. 725-752 = A.D. 1325-1351).

This most accomplished scholarly King of India, who was well versed in science, philosophy, literature, poetry, and calligraphy, conceived great favours for the poet, and conferred upon him the title of فخر الزمان, to which the poet refers thus on fol. 7^b:-

درین در بدر چاچی را صحن شیرین خلامی دان
اگر چه خسرو عالم کند فخر الزمان نامش

In some places in the diwân he also adopts the poetical title of چاچی.

Though a poet of no little celebrity very meagre notices on his life are found, and in a few Tadkiras only.

Of the two dates of the poet's death given in Taqî Kâshî, viz., A.H. 754 = A.D. 1353 and A.H. 854 = A.D. 1450 (see Sprenger, Oude Cat., p. 19, No. 114, and Ethé, India Office Lib. Cat., col. 344, No. 114), the former is probably correct.

For notices on the poet's life, see Haft Iqlîm, fol. 391^a; Taqî Auâhadî, fol. 133^a; Yad-i-Baydâ, fol. 32^b; Riyâd-us-Shu'arâ, fol. 57^a; Makhzan-ul-Gârâib, fol. 95; Âtash Kadah, p. 101; Shuhuf-i-âbrahîm, fol. 114^b and Miftâh-ut-Tawârîkh, p. 133. Copies of the poet's diwân are noticed in Sprenger, Oude Cat., p. 367; Rieu, iii., pp. 1031^b-1032^a and 1046^a; Ethé, Bodl. Lib. Cat., No. 793 and Ethé, Ind. Office Lib. Cat., Nos. 1232 and 1233.

The dīwān contains Qasidas mostly in praise of Muhammad bin Tuglaq, and some referring to several contemporary events. Some Gazals, Qiṭ'as, satirical poems, with a few Rubā'is at the end, are also found in this copy.

According to this and the following copies, the poet's patron, Muhammad bin Tuglaq, received the robe of honour (Khil'at) from the Khalfah in A.H. 745 = A.D. 1344, as would appear from the line on fol. 9^a.

هم بتاریخی که مه بر مال هفصد شد فزوون

The copy mentioned by Dr. Rieu, p. 1046, reads ماد (instead of مه as in our copy), which gives the date A.H. 746; but it can be safely remarked that مه is more suitable for the metre of the line than ماد. Several copies read مه instead of ماد, which is absurd. For the different interpretations of this date see Elliot's Hist. of India, vol. iii., p. 568 (footnote).

fol. 37^b. A Qasidah in commemoration of the building of Khurramābād A.H. 744.

fol. 44^a. Beginning of the first Qiṭ'ah—

وقت خروب تا نبود نقص طاحتی
در عصر عدل بور انصاف گسترش

fol. 50^a. A Qasidah in which the poet says that he was ordered by the king to proceed to Deogir, or Daulatābād, in A.H. 745, beginning:—

بسال دولت شه بود خرہ شعبان
که صوی مملکت دیوگیر شد فرمان

The numerical value of دولت شه is equal to A.H. 745.

fol. 54^b. Beginning of the first Ġazal:—

ای دل تنه ساغر غمکش آخ

fol. 60^b. A satirical poem on the poet Nāṣir-ud-Dīn, beginning:—

ناصر الدین که از خلو علو آخ

Bādā'ūni, vol. i., p. 241, says that the poet composed a Shāh Nāmah, or poetical account of Muhammad Tuglaq's reign, consisting of thirty thousand verses. See also Rieu, iii., p. 1032*, who quotes the following

verse of the poet (found in this copy on fol. 64^a) as expressing the date of completion of that poem in A.H. 745:—

مسال تاریخ عرب دولت شه ذیعده
آسمان عقد گهرهای مرا داد نظام

fol. 67^a. Rubā'is. Beginning:—

وقت لب جوی آب دلچو آمد
هنگام گل و شراب گلبو آمد

Copies of his poems are mentioned in Sprenger, Oude Cat., p. 367; Rieu, iii., pp. 1031^b, 1032^a and 1046^a; Ethé, Bodl. Lib. Cat., No. 793; Ethé, India Office Lib. Cat., No. 1232-1233. Translations of some of the poems will be found in Sir H. Elliot's History of India, vol. iii., pp. 567-573.

The whole dīwān has been lithographed with glosses and vocabulary, Lucknow, A.H. 1261. The Qaṣidas have also been lithographed in Cawnpur, A.H. 1261, and with a commentary in Rāmpur, A.H. 1289.

Written in an ordinary Nasta'liq during the reign of Muḥammad Farrukh Siyar (A.H. 1124-1311 = A.D. 1712-1718), as will be seen from the following colophon:—

پتاریخ بست و هشتم ماه محرم الکرام سنه (?) محمد فخر میر
روز دو شنبه بوقت دو پا من روز بر آمده بود و با دشاد متوجه پنجاب
شکار رفته بود لد ازان وقت تصریز یافت

No. 141.

fol. 97; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

The same.

Another copy of the Dīwān of Badr-i-Chāch. Begins as above.

It contains Qaṣidas, Muqatṭa'āt, and Gazals intermixed with Rubā'is at the end. This copy contains more Gazals and Rubā'is than the preceding one.

Written in ordinary clear Nasta'liq.

Not dated, apparently 18th century.

No. 142.

foll. 57; lines 21; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Begins as above. Contains only Qasidas and Qit'as.

Written in ordinary minute Nasta'lîq. Spaces for headings are left blank.

Not dated, apparently 18th century.

No. 143.

foll. 106; lines 17; size $8 \times 4\frac{1}{2}$; 6×3 .

دیوان خواجهی کرمانی

THE DÎWÂN OF KHWÂJÛ KIRMÂNÎ.

Beginning:—

ای که زلفت شب قدر مس و رخت زیبا عید
 عید ما بی تو بعید امس و تؤی ما را عید

The first few *Gazals* (foll. 1^b-3^b) are not in alphabetical order, and after some *Khamsah* poems (foll. 4^a-8^a), the *Gazals* alphabetically arranged begin thus on fol. 8^a:—

رام گر برگ گلی باشد نه بیند ویس را
 ور مسیمان ملک خواهد ننگرد بلقیس را

كمال الدين ابو العطا 'Ali Mahmûd bin 'Atâ was born in
 محمود بن علي الكرماني المعروف به خواجهي كرماني
 Kirmân, according to his own statement in the epilogue of *Gul-u-Nauruz*
 (quoted by Erdmann in his "Chudschu Germani," Zeitschrift der
 Deutschen Morg. Gesellschaft, vol. ii., pp. 205-215), on the 5th of

Shawwāl, A.H. 679 = A.D. 1280. (See Rieu, ii., p. 620.) He received spiritual instructions from the celebrated Rukn-ud-Din 'Alā-ud-Daulah al-Simnānī (d. A.H. 736 = A.D. 1345). He at first entered the service of Muhammad Muzaaffar of the Muzaaffari dynasty, and subsequently went to the court of Shaykh Abu Ishāq, the ruler of Shiraz (A.H. 742-754 = A.D. 1341-1353), in whose praise he composed several poems, and died there, according to the authors of the Nashtar-i-Ishq, fol. 608, Tadkirah-i-Husayni, fol. 75^a, and Khazāna-i-Āmirah, fol. 160^b, in A.H. 753 = A.D. 1352.

According to the verse quoted by Hāj. Khal.; vol. iii., p. 175, and Ḥabib-us-Siyar, vol. iii., Juz. 2, p. 24, Khwājū completed his Khamsah in A.H. 744 = A.D. 1343. So A.H. 742 = A.D. 1341, given by Daulat Shāh as the date of the poet's death, and followed by Taqi Auhadi, fol. 218, is erroneous.

- In the copy of the Riyād-ush-Shu'arā, referred by Dr. Rieu, p. 620^b, Khwājū's death is given in A.H. 742; but the author of the Suhuf-i-Ībrāhīm, fol. 295, mentions a copy of the same Tadkirah, giving the date A.H. 760 = A.D. 1358, while our copy of the Riyād-ush-Shu'arā gives A.H. 842 = A.D. 1438—a most absurd statement.

His Khamsah, which he wrote in imitation of Nizāmi, consists of the following five poems:—(1) حمای هنایون (see the following No.). (2) گل و لورون in the metre of Khusrā and Shirin, composed in A.H. 742 and dedicated to Taj-ud-Din, Ahmad of 'Irāq, who was for some time the Wazir of Amir Muhammad Muzaaffar. (3) کمال نامه (4) گوهر نامه (5) روضة الانوار a Sūfi poem divided into twenty sections. It was composed in A.H. 743, and dedicated to Shams-ud-Din Mahmud bin Sa'in. The Khamsah of Khwājū is noticed in Sprenger, Onde Cat., p. 473, and described by Dr. Rieu in his Persian Cat., pp. 620-623.

On the poet's life and works compare, besides the above-mentioned references, Ethé, Bodl. Lib. Cat., Nos. 794-796; Ethé, India Office Lib. Cat.; G. Flügel, i., pp. 544, 545; Cat. des MSS. et Xylographes, p. 357; W. Pertsch, pp. 6 and 70; and Schefer, Chrestomathie Persane, vol. ii., Paris, 1885, pp. 251, 252.

Written in ordinary Nasta'liq.

Not dated, apparently 17th century.

No. 144.

fol. 170; lines 13; size $8\frac{1}{2} \times 4\frac{1}{4}$; 7 x 8.

همای و همایون

HUMÂI-U-HUMÂYÛN.

The most popular of all the Maṣnawis of Khwâjū Kirmânî (d. A.H. 753 = A.D. 1352). See No. 143 above.

The poem deals with the love-adventures of Prince Humâi of Khâwar and Princess Humâyûn, daughter of a Chinese Emperor.

Beginning:—

بِنَامِ خَدَاوَنْدِ بَالَا وَهَبَسَتِ
كَهْ أَذْهَبَتِي شِشْ هَسَسْ شَدْ هَرْ چَهْ هَسَسْ
فَرُوزَنَدْ مَشْمَسْهَهْ خَارُورِي
بَرَارِنَدْ طَاقْ نَيلُوفَرِي

In the prologue, fol. 8^a, the poet, after highly praising the reigning sovereign, Sultân Abû Sa’id Bahâdur (A.H. 716–786 = A.D. 1316–1385) and his Wazir Gîyâş-ud-Din Muhammâd (d. A.H. 786 = A.D. 1385), says that he was persuaded by Abul Fath Majd-ud-Din to compose the present poem.

The story itself begins on fol. 19^b:—

بَرَارِنَدْ دَرْ دَرِيَاهِ رَازِ
سَرْ دَرَجْ گَوَهْرَ چَنَيَنْ كَرَدْ بازِ

In the epilogue the poet says that he completed this poem in A.H. 732 (A.D. 1331), for which he gives the following chronogram:—

كَنْ بَذَلْ بَرْ هَرْ كَهْ دَارَدْ هَوْمَنْ
كَهْ تَارِيَخْ اَيْنَ نَامَهْ بَذَلْ اَمَسْ وَ بَسْ

The word بَذَلْ is equal to 732.

The contents of the poem are stated by Erdmann in *Zeitschrift der D. M. G.*, vol. ii., p. 213, and by Krafft, *Handschriften der Orientalischen Akademie*, p. 71. See also Rieu, ii., p. 620; Sprenger, *Oude Cat.*, p. 472; Ethé, *Bodl. Lib. Cat.*, No. 794; Ethé, *Ind. Office Lib. Cat.*, No. 1284; G. Flügel, vol. i., p. 544, and *Haj. Khal.*, vol. vi., p. 504.

A note at the end of the MS. says that the copy was purchased at Ilahábád from one Husayn Bakhsh, a merchant of Lucknow, on the 19th October, 1865.

Written in a clear Nasta'liq, within red-ruled borders, with a fantastic 'Unwān.

Not dated, apparently 17th century.

No. 145.

foll. 92; lines 17; size $10 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3$.

The same.

A defective copy of Khwájús Humái-n-Humáyún.

Eighteen lines from the beginning and seventeen from the end are missing.

It opens thus:—

گدای درش بر شهان بادشاہ
بدرگاه او بادشاہان گدا

and breaks off with the following line:—

که خواجو چو عیسیٰ روان بخش باش
جهانگیر گرد و چهان بخش باش

A fine correct copy, tolerably old.

Written in a fine Nasta'liq.

Not dated, apparently 15th century.

A seal of شرف الدین محمد صادق bearing the date A.H. 1072, is fixed at the end.

No. 146.

fol. 163; lines 21; size $7\frac{1}{2} \times 4$; $6 \times 2\frac{1}{2}$.

دیوان عمام فقیه

THE DÎWÂN OF 'IMÂD-I-FAQÎH.

Beginning with Ğazals in alphabetical order:—

ای هر دم از عطای تو کامی دگر مرا

و ز شکر نعمت تو دهن پر مشکر مرا

Khwâjah 'Imâd-ud-Din Faqîh خواجه عباد الدین فقیه الکرمانی a native of Kirmân, flourished during the reign of the Muzaaffarides of Fârs, and was a contemporary of the celebrated Hâfiż of Shîrâz. Jalâl-ud-Din Shâh Shujâ' (A.H. 759-786 = A.D. 1358-1384) had great regards for the piety and learning of the poet.

The author of the *Habib-us-Siyar*, vol. iii., Juz. 2, p. 37, and almost all the biographers, relate a curious anecdote about the poet's having a cat which used to mimic the poet in his prayers. Shâh Shujâ', who greatly esteemed this celebrated Ŝufî poet, took this incident to be one of his miracles, and Hâfiż, being jealous of 'Imâd's position, is said to have addressed a taunting Ğazal referring to this incident. The following verse of that Ğazal bears a clear allusion:—

ای کبک خوشخرام کجا میروی بناز

خره مشوکه گریه حابد نماز کرد

The author of the *Haft Iqlîm*, fol. 84^b, on the authority of Âduri's *Jawâhir-ul-Asrâr*, states that among the modern and ancient poets 'Imâd was the only individual whose poetry was free from all sorts of faults and defects.

Besides the diwân the poet has left several Maşnawîs, such as:—
 صحبت نامه موسى الابرار (1) composed in A.H. 766 (A.D. 1364); (2) محبت نامه صاحبدلان composed in A.H. 781 (A.D. 1380); (3) محبت نامه صاحبدلان composed in A.H. 722 (A.D. 1322); (4) نامه مصباح الهدایه (5) طریقت نامه composed in A.H. 750 (A.D. 1349).

The complete poetical works of the poet are noticed in Ethé, Bodl. Lib. Cat., No. 803, on the basis of which copy a detailed account of the poet's work is given by G. Ouseley in his Biographical Notices of Persian Poets; pp. 195-200. The suggestion by W. Pertsch, in his Berlin Cat., pp. 715 and 716, supported by Dr. Ethé, in his India Office Lib. Cat., No. 1852, that this 'Imād is the father of Ibn 'Imād (d. A.H. 800 = A.D. 1397), the author of the *روضة المحبين* (see Ethé, Ind. Office Lib. Cat., *loc. cit.*) and the *طرز قدما* (see W. Pertsch, Berlin Cat., *loc. cit.*) is most probably correct.

'Imād died, according to Daulat Shāh, p. 254, and *Nashtar-i-'Ishq*, fol. 1135, in A.H. 773 = A.D. 1371, while the author of the *Riyād-ush-Shu'arā*, fol. 264^a, places the poet's death in A.H. 772 = A.D. 1370. Taqī Auhādī, fol. 482^a, places the poet's death in A.H. 673 = A.D. 1274, which is evidently a mistake of the copyist for A.H. 773.

For further notices of the poet's life, see *Yad-i-Baydā*, fol. 144; *Khulāsat-ul-Afkār*, fol. 124^a; *Makhtzan-ul-Āṣā'ib*, fol. 586; *Miftāh-ut-Tawārikh*, p. 146, and *Nata'iż-ul-Afkār*, p. 287. See also Sprenger, Oude Cat., p. 436, and Rieu, Pers. Cat., pp. 869^a and 871^a.

fol. 151^a. *Musammiyat*. Beginning:—

ای ز میلاد فراغت خانه دلهای خراب
بیدلان را آتش هجرت چگر کرده کباب
دارم از حضرت سوالی گر بفرمایی جواب
اینکه می بیسم به بیداریست یا رب یا بخواب
خویشتن را در چنین شادی پس از چندین عذاب

fol. 154^b. *Rubā'is*, in alphabetical order. Beginning:—

شیرین دهنست که بسته خواند او را
جز تیگدلان قدر نداند او را

fol. 160^b. Another series of *Rubā'is* without any alphabetical order. Beginning:—

با دشمن و با دوست تفضل میکن
بیداد ذهراً کس تصل میکن

The initial *Rubā'i* quoted in Ethé, Bodl. (*loc. cit.*), is found here on fol. 156^a.

foll. 162^a-163^b. Qit'as, Rubâ'is and Fards, dealing with riddles (چیست) and other Ŝan'ats. Beginning:—

چیست آن همنشین که هر ساعت
با تو گوید ذ علم غیب اسرار

Written in ordinary Nasta'lîq, within coloured borders, with a small 'unwân.

Dated 18th Rajab, A.H. 1004.

Scribe مسید قاسم این مسید جمل

No. 147.

foll. 93; lines 22; size 6 $\frac{3}{4}$ × 4 $\frac{1}{2}$; 5 × 2 $\frac{1}{4}$.

غزلیات سلمان

GAZALIYÂT-I-SALMÂN.

The oldest known copy of the collection of the lyrical poems of Salmân, written only thirty-three years after the poet's death.

The Gazals are alphabetically arranged throughout. Beginning:—

اگر حسن تو بکشاید نقاب از چهره دعوی را
بگل رضوان برانداید در فردوس اعلی را

خواجه جمال الدین سلمان بن خواجه علاء الدین محمد الساوا (یاماوجی) was a native of Sâwah, situated between Ray and Hamadân. He came of a noble family of Sâwah, where his father, 'Alâ-ud-Dîn, was a respectable revenue officer.

The author of the *Habib-us-Siyar*, vol. iii., Juz. 1, p. 136, says that Salmân composed the *Maqnawi Firâq Nâmah* in A.H. 761 = A.D. 1359, and, referring to this *Maqnawi*, the poet himself says in his following verse, quoted in Rieu, ii., p. 264, that he had then passed his sixty-first year.

کنون سالم از شخص و یاف در گذشت
بساط نظام فلک در نوشته

So we can conclude that the poet was born about A.H. 700 = A.D. 1300.

In following the above statements Dr. Rieu, by an oversight, misinterprets the meaning of شخص و یاف as "seventy-one" instead of sixty-one, and consequently comes to a wrong conclusion that Salmān was born about "A.H. 690" = A.D. 1291, instead of A.H. 700 = A.D. 1300; and Dr. Ethé, in his India Office Lib. Cat., No. 1237, has unexpectedly accepted the wrong date given by Dr. Rieu without noticing the obvious mistake.

According to Daulat Shāh, Salmān, Khwājū Kirmānī, 'Ubayd Zākānī and Nāṣir Bukhārī all lived under Sultān Abū Sa'īd. The earliest compositions of the poet are probably his elegies on the death of Sultān Abū Sa'īd, who died on Rabi' II., A.H. 736 = A.D. 1335, the Qasīdas which the poet addressed to the Sultān's Wazir, the celebrated Khwājah Ġiyāṣ-ud-Dīn, who was murdered by order of Amīr 'Alī Pādshāh on the 21st of Ramadān, A.H. 736-757 = A.D. 1335, and his elegies on the death of the distinguished Wazir.

Salmān entered the service of Sultān Husayn Buzurg (A.H. 736-757 = A.D. 1335-1356), and continued to enjoy inestimable honours from the Sultān and his talented wife, the beautiful Dilshād Khātūn, whom the King had married in the latter part of his life. Husayn Buzurg and his son and successor, Shaykh Uways, both began to learn the art of poetry from the poet, and the tutorship of two such royal personages acquired a world-wide fame for the celebrated Salmān, and to this the poet refers in the following verses:—

من از ین اقبال این خاندان
کرفتم جهانرا به تیغ زیان
من از خاوران تا در باختر
ذخورشیدم امروز مشهور تر

When Shaykh Uways succeeded his father in A.H. 757 = A.D. 1356 the poet obtained further favours from him and his mother Dilshād Khātūn. In appreciation of the poet's merit the latter is said to have given him two villages of Ray for composing Qasīdas in answer to Zahir-i-Fāryābī. After the death of his patron, Sultān Uways, in A.H. 776 = A.D. 1374, Salmān continued to enjoy for some time the same favour from his son, Sultān Husayn, who was killed by his brother, Sultān Ahmad, in Šafar A.H. 784 = A.D. 1382. At last, owing to the

failure of eyesight in his old age, Salmān retired from the court and repaired to his native land, Sāwah, where he spent the last days of his life in tranquillity.

Salmān enjoys the reputation of one of the best Qasīdah writers, and from the poems which he composed in answer to Zahīr-i-Fāryābī, Aṣīr-i-Aumānī, Sanā'i Ḡaznawī and Jamāl-ud-Dīn and Kamāl-ud-Dīn-i-Īsfahānī, it will be seen that he surpassed his predecessors in the sublimity of style and the novelty of ideas. He is said to have held poetical contentions with Sirāj-ud-Dīn Qumrī, and Nāṣir Buḥkārī is said to have reckoned himself as a pupil of Salmān.

His beautiful artificial Qasīdas (قصاید مصنوع), addressed to the Wazīr Ḡiyāṣ-ud-Dīn, which represent curious kinds of Taushīhāt, speak of the wonderful genius of the poet and the peculiar versatility of his mind. Dr. Ethé, in his India Office Lib. Cat., No. 1241, quotes two verses from one of these Qasīdas and explains the chief subtleties contained in those lines. Daulat Shah, p. 131, in noticing the life of Sayyid Dulfaqār of Shirwān, who flourished during the time of Sultān Muḥammad (d. A.H. 617 = A.D. 1220), son of Sultān Takesh Khwārizm Shah (d. A.H. 596 = A.D. 1200), and was marvellously skilled in composing artificial Qasīdas, says that Salmān was the first poet who successfully imitated Dulfaqār in such compositions, and excelled him by adding more Taushīhāt and subtleties in his (Salmān's) own compositions, as Daulat Shah remarks:—

و قبیل از خواجه سلمان مساوی کسی در صنعت شعر مثل
قصیده ذوالفار لگفته است که مجموع صنایع و بدایع شعر را
شامل باشد و آن قصیده مشتمل است بر توشیحات و دوائر و
ذخارات و از هر یک بیت چندین مصاریع و اییاس ملون در بحور
مختلفه اخراج میشود و بیرون می آید و خواجه سلمان صنعتی
چند در قصیده خود زیادت ماخته

Dr. Ethé, in his Bodl. Lib. Cat., No. 1333, in describing a Tadkirah which contains chiefly the accounts of those poets who are known for the various arts and peculiarities in their poetical compositions, quotes, as a specimen, a few lines from a Qasīdah called مفاتیح الكلام of the said Dulfaqār, and explains their various subtleties.

Besides Qasīdas and Ġazals Salmān has left a number of Qit'as and Rubā'is, extracts from which are quoted in the Tadkiras.

Amin Râzî, the author of the *Haft Iqlim*, seems to be ridiculously prejudiced for Salmân, and ascribes the following two beautiful Rubâ'is of Khayyâm to Salmân, although he has once quoted them amongst the quatrains of 'Umar in noticing his life. The two Rubâ'is are:—

آمد صحری ندا ز میخاله ما
کای رند خراباتی دیواله ما
بر خیز که پر کنیم پیمانه ز می
دان پیش که پر کنید پیمانه ما
از بسکه هشکست بازبستم توبه — دیگر—
فریاد همیکنید ز دمتم توبه
دیروز بتوبه هشکستم ساخر
امروز بساخری هشکستم توبه

Strange to say that Âdur in his *Atash Kadah* has blindly followed Amin Râzî, and attributes, in a similar way, the above quatrains to Salmân, although he (Âdur) quotes the first Rubâ'i under the life of Khayyâm.

The two Maṣnawis of Salmân, viz., خورشید و جمشید and فراق نامه, are noticed in Rieu, Pers. Cat., p. 625.

A complete copy of the poet's diwân, with his Maṣnawi, خورشید و جمشید, will be noticed later on under the "Mixed Contents."

Salmân spent almost his life as a panegyrist to the Ilqâni rulers, and composed, as noticed in the *Habib-us-Siyar*, vol. iii., Juz. i., numerous poems relating to several contemporary events, such as:—

(1) Qâṣidah on the occasion of the flight of Shaykh Husayn Buzurg to Bagdâd in A.H. 789 = A.D. 1388.

(2) Qâṣidah on the occasion of the accession of Sultân Uways in A.H. 757 = A.D. 1356.

(3) Qâṣidah when Sultân Uways came to Bagdâd and was received by Khwâjah Mirjân (*d.* A.H. 775 = A.D. 1373) in A.H. 765 = A.D. 1363.

(4) Qâṣidah when Sultân Uways went to Mûsal after a stay of eleven months in Bağdâd.

(5) Marşıyah on the death of Amîr Qâsim (brother of Sultân Uways), who died of phthisis in A.H. 769 = A.D. 1367.

(6) Marşıyah on the death of Birâm Shah in the same year.

(7) Marṣiyah on the death of Amīr Zāhid (brother of Sultān Uways) in A.H. 773 = A.D. 1371.

(8) The most pathetic elegies on the death of his patron Sultān Uways, which took place on Jamādī II., A.H. 776 = A.D. 1374; one of them runs thus:—

ای فلک آهسته رو کاری نه آسان کرده
 ملک ایرانرا برگ شاه ویران کرده
 آسمانی را فرود آورده از اوج خوبش
 بر زمین افگنده با خاک یکسان کرده
 نیست کاری مختصر گر با حلیلت میروی
 قصد خون و مال و عرض هر مسلمان کرده

(9) Qaṣīdah on the accession of Sultān Husayn in A.H. 776 = A.D. 1374, who was killed by his brother, Sultān Ahmād, in the month of Ṣafar, A.H. 784 = A.D. 1479.

Dr. Rieu, p. 626, says that Salmān composed a Qiṭāh on the event of the inundation at Bagdād in A.H. 775 = A.D. 1373; but the author of the *Habib-us-Siyar* (*loc. cit.*) places that event in A.H. 776 = 1374, and says that Khwājeh Nāṣir Buḥkārī also composed the following Qiṭāh, on the event of that catastrophe:—

دجله را امسال رفتاری حجب مستانه بود
 پای در ذنجیر و کف بر لب مگر دیوانه بود

Daulat Shāh, p. 271, however, says that the second part of the above couplet was extemporized by Nāṣir Buḥkārī in the presence of Salmān, who wanted to test Nāṣir by reading out before him the first part.

(10) The same author of the *Habib-us-Siyar*, vol. iii., Juz. 2, p. 35, says that Salmān addressed two Qaṣīdās to Shāh Shujā' (d. A.H. 786) on the occasion of his victory in Ādarbāijān in A.H. 777 = A.D. 1375, and that the second Qaṣīdah of the poet met the highest approval of that king.

From the dates referred to above it is clear that Salmān was still living in A.H. 777 = A.D. 1375.

Regarding the date of the poet's death, Daulat Shāh's statement is ridiculously inconsistent. He says that Salmān died in A.H. 769 = A.D.

1367, while later on he relates that the poet attended the funeral procession of his patron, Sultân Uways, which took place in A.H. 775 = A.D. 1373, with mournings. Strange to say, the authors of the 'Urafât, fol. 311^a; Mir'ât-ul-Khayâl, p. 73; Riyâd-us-Shâ'ârâ, fol. 176^a, and several others, have blindly followed Daulat Shâh's date without detecting this palpable blunder. The author of the Majma'ul Fusâhâ, vol. ii., p. 19, is still more inaccurate in placing the poet's death in A.H. 669 = A.D. 1270—a date which is about twenty years earlier than the poet's birth.

Gulâm 'Alî Âzâd, in his Khazâna-i-Âmirah, fol. 189^a, says that while compiling the said Tâdkirah, he came into possession of a copy of Salmân's diwân, dated the Muharram, A.H. 791 = A.D. 1388, written (thirteen years after the death of the poet) by one Nâṣir bin Bazurohmîr. This scribe noted a Qitâ'ah at the end of that MS. which gives a very accurate date of Salmân's death, viz., Monday evening the 12th of Safar, A.H. 778 = A.D. 1376, in the following two last lines:—

لماز هنام دو مشبیه بب از صفر بوده
که لند عمر بیکلم چو صبح کرد نشار
بساط دار قرار امس سال تاریخش
چو کرد میل بسوی بساط دار قرار

The words بساط دار قرار بب = 12 and بساط دار قرار = 778.

I am inclined to support strongly the learned Âzâd in his assertion that the author of the above Qitâ'ah was a contemporary of Salmân, and that the above date is most likely correct. This date has also been given in Khulâsat-ul-Afkâr, fol. 80^b; Nashâtar-i-Ishq, fol. 813; Natâ'iij-ul-Afkâr, p. 207; and Sham'i Anjunman, p. 193.

For other notices on the poet's life and his works see Makhzan-ul-Garâ'ib, fol. 335, Suhuf-i-Ibrâhim, fol. 375, H. Kh., vol. iv., p. 389, and Bahâristân, fol. 102. See also Ouseley, Biographical Notices, p. 117; Sprenger, Oude Cat., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer Chrestomathie Persane, vol. i., Paris, 1883, pp. 114, 115; Rieu, ii., p. 624; Rieu Suppl., Nos. 220, Art. iii., and 265; Ethé, Bodl. Lib. Cat., Nos. 807-810; Ethé, India Office Lib. Cat., Nos. 1237-1242.

Some select poems are published in Bland's "Century of Persian Gazals," No. 4, and in Erdmann Zeitschriften der D. M. G., xv. pp. 758-772.

Written in a fine minute Naskh, within gold borders, with a small faded heading in the beginning. The headings are written in gold throughout.

The colophon, dated A.H. 811, runs thus:—

تمت الكتاب الغزليات جمادی الثاني منه احدى
و عشر و ثمانمائة

Presented by

Khurshid Nawâb of Patna.

No. 148.

fol. 186; lines 14; size 9 × 6; $5\frac{1}{2} \times 2\frac{3}{4}$.

مهر و مشتری

MIHR-U-MUSHTARI.

Beginning:—

بِنَامِ پادشاهِ عالمِ عشقِ

که بر دلها نهد ذوقِ خمِ عشقِ

Different readings of the second parts of the first eight verses are given here on the margin. Comp. Rieu, p. 626; Sprenger, Oude Cat., p. 312; Ethé, Bodl. Lib. Cat., No. 811; Ethé, Ind. Office Lib. Cat., No. 1244, etc., where the second part of the above quoted verse differs in different MSS. See also the Cat. of Persian and Arabic MSS. in the Ind. Office Lib. (p. 31), by Dr. E. D. Ross and E. G. Browne, where the first eight bayts are altogether in a different metre.

The author of this romantic Maṣnawî, "Sun and Jupiter," Shams-ud-Din Muḥammad 'Assâr شمس الدین محمد حصار السُّبْرِزِي a native of Tabriz, flourished during the reign of the Ilqâni Sovereign Sultan Shaykh Uways (A.H. 757-776 = A.D. 1356-1374), and was a contemporary of the celebrated Salmân of Sâwah. 'Assâr, though a good poet of his time, never found favour in the eyes of the public, nor were his works appreciated by his contemporaries, for which the poet bitterly complains in the prologue of the present poem. 'Assâr further adds that, finding himself neglected, he went into solitude, till one of his friends, who visited him one night, encouraged him to complete his poetical works by adding to them a Maṣnawî. The poet reluctantly yielded to the request of his friend, to whom he related the story of Mihr-u-Mushtarî:—

پس انگه کردم از راه درایست
بمهر و مشتری با وی حکایت

Besides the present poem 'Assâr is said to have left many Qasîdas and Ȣazals.

'Assâr's death is generally fixed in A.H. 784 = A.D. 1382.

The author of the *Şuhuf-i-Ibrâhim*, fol. 591^a, places the poet's death in A.H. 764 = A.D. 1362. But this seems improbable, since we learn from the epilogue that the poem was completed on Friday, the 4th Shawwâl, A.H. 778 = A.D. 1376.

بروز جمعه دال از ماه شوال
ذ هجرت رفته حا و عین با دال
قرب پنج ساعت رفته از روز
بوقت اختیار و فال فیروز

Other copies noticed in other catalogues bear 10th Shawwâl instead of 4th.

The Magnâwî is said to contain five thousand one hundred and twenty distiches:—

که ایام بدعیش را عدد چیست
بگویش پنج الفست و صد و بیست

fol. 10^b. Begins the story:—

چنین دارم ذ قاریخ کهن باد
که در اصطخر شاهی بود باد

Compare the catalogue by E. D. Ross and E. G. Browne (*ibid.*), where the second line correctly reads اصطخر instead of *اصطخر* (see Yâqût, vol. i., p. 299). For notices on the poet's life and other copies of the Maṣnawî, see the catalogues referred to above and *Haft Iqlîm*, fol. 130^a; *Makhzan-ul-Ğârâ'ib*, fol. 523; *Bahâristân*, fol. 103^a: *Ātash Kadah*, p. 49; Ouseley Biogr. Notices, 201–226; G. Flügel, i., p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornburg, p. 111; Pieper, Comment. de Mihri et Muschteri amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850, pp. 266, 449. See also Hâj. Khal., vol. vi., p. 277.

A Turkish translation of the poem is noticed in the Paris Catalogue, No. 313, and in J. Aumer, *Türkische Handschriften*, No. 178.

fol. 44^b, 93^b, 127^b-and 162^b of this MS. contain slightly faded illustrations in a good Persian style.

A note in white at the head of the illustration on fol. 44^b runs thus:—

بِرَسْمِ كَاتِبِهِ خَاقَانُ الْأَعْظَمِ وَلِيْ مُحَمَّدٍ بَهَادِرْ خَانِ خَلِدِ اللَّهِ
تَعَالَى مَلِكِهِ

This Wali Muḥammad was probably the second king of the Aṣṭrākhān Dynasty, who succeeded Bāqī Muḥammad in A.H. 1014 = A.D. 1605, and reigned till A.H. 1017 = A.D. 1608.

Written in a beautiful and clear Nasta'liq, within gold and coloured borders, with a small faded heading at the beginning.

Dated A.H. 1017.

scribe مُحَمَّدُ بْنُ مُحَمَّدٍ مُومنِ البَهَارِيِّ

According to Taqī Kāshī (Oude Cat., p. 26) the poet Nigāhī, of Arān, near Kāshān, who died in A.H. 979 = A.D. 1571, left in imitation of this مَهْرُ وَ مَشْتَرِي a Maṣnawī to which he gave the same title.

No. 149.

fol. 67; lines 14; size 10½ × 6; 6½ × 3½.

دِیوانِ رکن الدین صاین

THE DÎWÂN OF RUKN-UD-DÎN SÂ'IN.

Beginning:—

صَاقِيَا يَلَقْ نَفْسِيْ بِيْ مَيْ وَ مَعْشُوقِ مَدَارِ

كَهْ مَرَا بِيْ مَيْ وَ مَعْشُوقِ دَمَيْ لَيْسَتْ قَرَارِ

Rukn-ud-Din Harawī, better known as Rukn-i-Šā'in of Herāt, flourished during the time of Sultan Abū Sa'id Bahādur Khān (A.H. 716-736 = A.D. 1316-1335). After the death of this monarch Rukn-ud-Din entered the service of Sultan Tugā Timur Khān (A.H. 737-753 = A.D. 1336-1352), who, to make up for his own want of education, eagerly sought the learned society of the poet. It is said that on one occasion the poet passed

some disparaging remark upon the aptitudé of the monarch, who somehow or other overheard it, and caused the poet to suffer imprisonment for some time. Rukn-ud-Din subsequently became a favourite companion of Sultân Mubâriz-ud-Dîn Muhammâd al-Muzaffâr, the founder of the Muzaffârî dynasty of Fârs, who ascended the throne in A.H. 713 = A.D. 1313, was deposed and blinded in A.H. 760 = A.D. 1358 by his sons Shâh Shujâ' (A.H. 760-786 = A.D. 1358-1384) and Shâh Mahmûd (d. A.H. 776 = A.D. 1374), and died a prisoner in A.H. 765 = A.D. 1363. It is narrated in the *Raudat-us-Sâfâ*, vol. iv., p. 147, that on the occasion when Shâh Shujâ' and Shâh Mahmûd went to seize their father Mubâriz-ud-Dîn, Rukn-ud-Dîn was the only person in attendance on that unfortunate monarch. In the midst of the horror the poet threw himself down from the upper floor and began to use abusive language towards Shâh Shujâ'. Rukn-ud-Dîn, however, narrowly escaped death from a severe wound inflicted by Shujâ', who on recognizing the poet begged his forgiveness and ordered the physicians to attend on Rukn-ud-Dîn. After his recovery Rukn-ud-Dîn attached himself to the services of Shâh Shujâ', but died shortly after while accompanying the prince to Yazd.

Taqî Kâshî's statement that Rukn-ud-Dîn Sâ'in and Rukn-ud-Dîn Harawî were two different persons (*vide* Sprenger, Oude Cat., p. 18, Nos. 91, and 94) is not supported by any of the poet's biographers. Moreover, we distinctly read in the *Raudat-us-Sâfâ* (*loc. cit.*) that Rukn-ud-Dîn Harawî was known among the poets as **مولانا رکن الدین هریبوی که در میان شعرا برکن صایب اشچهار دارد آخ**.

Daulat Shâh, p. 237, followed by the authors of the *Âtash Kadâh*, p. 113, and the *Makhzan-ul-Garâ'ib*, fol. 274, says that Rukn-ud-Dîn was a Qâdi's son of Simnân, and adds that besides the dîwân the poet has left a **تامہ نامہ**. According to Taqî Auhâdi, f. 261, Rukn-ud-Dîn was a companion of Sayyid Husaynî Sâdât (see No. 117 above) and of Shâh Sayyid Ni'mat Ullâh Wali (see No. 167 below). This statement is followed by Ârzû, who, however, calls the poet a native of Işfahân.

The poet died, as stated by the author of the *Suhuf-i-Ibrâhîm*, fol. 343^a, in A.H. 764 = A.D. 1362.

For further notices on the poet's life see, besides the references mentioned above, *Habib-us-Siyar*, vol. iii., Juz. 2, p. 25; *Haft Iqlîm*, fol. 189^a, etc.

The dîwân consists mostly of Qâṣidas and a few Qitâ'as, Gazals, Fârds and Rubâ'îs, without any alphabetical arrangement. Most of the Qâṣidas are devoted to the praise of Gîyâş-ud-Dîn bin Rashîd-ud-Dîn (Wazîr of Sultân Abû Sa'id) and Mubâriz-ud-Dîn. Some satirical poems are addressed to Abû Ishâq (A.H. 742-754 = A.D. 1341-1353), his

Wazir Shams-ud-Din Muhammad bin Sa'in and to Shâh Mahmûd, brother of Shâh Shujâ'.

Copies of Rukn-i-Sâ'in's diwân are very rare.

Written in a clear Nasta'liq, within gold borders, with a finely decorated heading, and a double-page illumination in the beginning.

Dated Safar, A.H. 883.

No. 150.

fol. 14; lines 15; size $6\frac{3}{4} \times 3\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

دیوان علی همدانی

DÎWÂN-I-'ALÎ-I-HAMADÂNÎ.

A small collection of the religious and mystical poems of Sayyid 'Ali of Hamadân.

Beginning:—

ای گرفتاران حشمت فارغ از مال و منال
والهان حضرت را از خود و جست ملال

Cf. Rieu ii., p. 825*, iii., where the last word ملال is wrongly substituted by منال.

امیر سید علی الشانی الهمدانی بن شهاب الدین بن محمد الصیبینی known as 'Ali II., one of the most distinguished saints of his age and founder of a Sufi sect, was born on the 12th Rajab, A.H. 714 = A.D. 1314. He was a direct descendant of the prophet, and for his full pedigree we refer to the Mastûrât in Ethé, Ind. Office Lib. Cat., No. 1850; the Khulâsat-ul-Manâqib in Ethé, Bodl. Lib. Cat., No. 1264, and the Majâlis-ul-Mu'minîn, fol. 373*. Dr. Ethé, in his Bodl. Lib. Cat., loc. cit., in noticing the aforesaid Khulâsat-ul-Manâqib, says that it was compiled by Sayyid 'Ali himself, while the author of the Majâlis-ul-Mu'minîn, loc. cit., is of opinion that the author of the said work was Maulânâ Nâr-ud-Dîn Ja'far al-Badakhshî, a very learned pupil of Sayyid 'Ali.

Sayyid 'Ali was the disciple of Shaykh Sharaf-ud-Din Mahmud of Mazdaqān (in Ray), but also received his spiritual instructions from Shaykh Taqi-ud-Din 'Alī Dūstī, whose principles he generally followed. After Taqi-ud-Din's death Sayyid 'Ali reverted to his former master, and at his instruction he travelled all over the Moslem world, gathering a large number of followers from every quarter. He went to Kashmir, according to the Masturāt (see Ethé, Ind. Office Lib. Cat., loc. cit.), in A.H. 741 = A.D. 1340 (but Dr. Rieu, p. 447, places this event in A.H. 781 = A.D. 1379), where almost all the inhabitants of that city flocked round him and became his disciples. A saint with an immense fame, at the head of a large number of Darwishes, he was highly respected by the kings and nobles of his time and was almost worshipped by his followers. On his way to Persia from Kashmir, Sayyid 'Ali died on the 6th Dulhijjah, A.H. 786 = A.D. 1374, at the age of seventy-three, and was buried in Khuttilān. It is said that at the time of his death he uttered the words بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ which formed the chronogram of his death.

Other Persian works by Sayyid 'Ali are:—

ذخيرة الملوك, the well-known work on ethics and politics (see Rieu, p. 447; G. Flügel, iii., p. 284; Ethé, Bodl. Lib. Cat., Nos. 1451–1453; W. Pertsch, Berlin Cat., p. 7, No. 5; C. T. Tornberg, p. 290; Cat. Codd. Or. Lugd. Bat., iv., p. 220, etc.); حل النصوص, a commentary on the well-known mystic work فصول الحكم of Ibn-i-'Arabī, who d. A.H. 638 = A.D. 1204; مسارق الأذواق, a commentary on the wine-qasidah of 'Umar Ibn-ul-Farid, who died in A.H. 786 = A.D. 1385; رسالة الاصطلاحات, a treatise on Sufic terms and expressions (see W. Pertsch, Berlin Cat., p. 275, No. 4); the mystical treatise علم القيافة, خلاصة المذاقب composed in A.H. 778 = A.D. 1376; or Physiognomy. (see Ethé, Bodl. Lib. Cat., No. 1241, 28); letters (see Rieu ii., p. 835^a, No. IV.); for small mystical tracts (see Rieu ii., p. 836^a; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresden, No. 198, 20, etc.); كتاب قاعدة دعوه, or ten rules of contemplative life (see Rieu ii., p. 829^a, No. XI, and G. Flügel iii., p. 420). Some of Sayyid 'Ali's works are also noticed in Blochet's Cat. des Manuscrits Persans, Paris, Nos. 156–57. On Arabic works of Sayyid 'Ali, see Arabic Cat. of the British Mus., p. 406; Loth, Arabic Cat., pp. 94 and 195; Rieu Supplement, p. 12, etc.

For further notices on Sayyid 'Ali's life and his works, see, besides the references given above, Habib-us-Siyar, vol. iii., Juz 3, p. 87; Nafahat-ul-Una, p. 515; Daulat Shāh, p. 325; Haft Iqlim, fol. 277^a; Taqi Auhadī, fol. 478^a; Majma'un Nafā'is, vol. ii., fol. 306^a; Riyād-ush-

Shu'arâ, fol. 263^b; Makhzan-ul-Garâ'ib, fol. 548; Miftâh-ut-Tâwârikh, p. 143; Majma'ul-Fusahâ, vol. i. p. 340, etc. See also Hâj Khal., vol. iv., p. 426, and Rieu, p. 447.

Written in a clear *Nasta'lîq*, within gold and coloured borders, with an ordinary small frontispiece.

Not dated, apparently 16th century.

No. 151.

fol. 201; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

دیوان حافظا

DÎWÂN-I-HÂFIZ.

The lyrical poems of the celebrated Hâfiż of Shîrâz.

This extremely rare MS. is no doubt one of the most valuable possessions of this library. It bears numerous marginal notes in the handwriting of the emperors Humâyûn and Jahângîr, who, after consulting the odes (according to a popular belief of the Muhammadans, they reveal the hidden secrets of fate like an oracle), have made notes on the margin which explain in most instances the particular reasons for consulting the odes and the results that followed after consulting them. There is an autographic note on a fly-leaf at the end by Sultân Husayn Bayaqrâ.

It seems proper to mention here that in pursuance of an old and popular belief, the Muhammadans occasionally take omens from passages of the Holy Qurân, the Sûfîc Maṣnawî of Jalâl-ud-Dîn Rûmî and the mystic poems of Hâfiż. In ancient times the Romans and the Arabs used to take omens from the flights and cries of birds and from many other incidents; but such auguries were discouraged among the Arabs by the introduction of Islâm. In the middle ages of Christendom the Iliad and the Odyssey of Homer continued to be regarded with high veneration. Verses from the poems were selected at random and men's destinies were foretold. This belief developed to such an extent that the physicians of the time freely recommended, as a remedy for ague, the placing under the patient's head every night of a copy of the fourth book of the Iliad.

Notwithstanding the difference of opinions among the Muhammadan jurists as to the legality of taking omens from a book or an incident, the *diwân* of Hâfiż has gained the widest popularity as a book to be consulted by those who seek to look into the future, and as such has been the subject of numerous compositions. Hâj. Khal., vol. iii., p. 272, says that Muhammad bin Shaykh Muhammad al-Harawî wrote a treatise on the omens taken from the *diwân* of Hâfiż, mentioning the occasions on which the odes were consulted and the results that followed. The same Hâj. Khal. further states that Kafawi Maulâ Husayn, who died after A.H. 980 = A.D. 1572, also wrote a treatise in Turkish on the omens of the poems of Hâfiż, illustrating the discussions with beautiful anecdotes.

There seem to be various ways of taking omens from the *diwân* of Hâfiż. The most common way is to take an omen from the verse which first meets the eyes of the person consulting the *diwân*. In some cases the entire *Gazal* to which that particular verse belongs, serves the purpose of an omen. Some people take the omen from the *maṭla'* or the first verse of a *Gazal* opened at random; while others count forward from the *maṭla'* and take the omen from the seventh verse. Mehdi 'Alî Khan, the author of the *Târikh-i-Nâdirî*, fol. 66^a, under the year A.H. 1142 = A.D. 1729, while narrating the story of Nâdir Shâh's taking an omen from the poems of Hâfiż, quotes the following two verses of the poet which met Nâdir's eyes on opening the *diwân* :—

اگر چه باده فرح بخش و باد گل بیز ام است
بیانک چنگ مخور می که محتسب تیز ام است
عراق و فارس گرفتی بشعر خوش حافظ
بیا که نویس بغداد و وقت تبریز ام است

It will be seen that the second verse, according to which Nâdir acted and conquered Fârs and Bağdâd, is the seventh verse of the *Gazal* which begins with the first verse.

One very interesting way of taking omens from the poems of Hâfiż is given thus at the end of the copy, No. 155.

ترکیب فالنامه حضرت خواجه حافظه — نیست در دل داشته
فاتحه بنام حضرت خواجه حافظه و مشاخ نیاست خوانده بعمل
آرد فال نیاف یا بد معلوم خواهد شد — در خانه از خانها انگشت
نهد و آن خانه را گذاشته شمار نماید نهم خانه را حرف نویسد

باينطور تمام نقش هرگاه تمام شود از سر نقش همان طور حروف
فهم نويسد مکر بالا اينحرف را تا که الگشت نهاده بود همه ها
جمع کند مensus سر خزل برمي آيد

ب	د	ر	ا	د	ر	ا	د	ك	ط	د	ك	م
ذ	ذ	ذ	ب	ذ	ذ	ن	ذ	ل	ح	ا	د	ي
ن	ن	ن	غ	ن	ن	غ	ن	م	ب	م	ب	ع
م	م	م	د	م	م	د	م	ك	ن	ك	ن	و
د	د	د	ر	د	د	ر	د	ذ	ذ	ذ	ذ	ن
ر	ر	ر	خ	ر	ر	خ	ر	ي	ف	ل	د	ا
خ	خ	خ	م	خ	خ	م	خ	د	د	د	د	و
م	م	م	ي	م	م	ي	م	ك	ك	ك	ك	ي
ي	ي	ي	ت	ي	ي	ت	ي	د	د	د	د	د
ت	ت	ت	ن	ت	ت	ن	ن	ن	ب	ب	ب	ب
ن	ن	ن	ل	ن	ن	ل	ل	ل	ل	ل	ل	ل
ل	ل	ل	ه	ل	ل	ه	ه	ه	ه	ه	ه	ه
ه	ه	ه	م	ه	ه	م	م	م	م	م	م	م
م	م	م	ش	م	م	ش	ش	ش	ش	ش	ش	ش
ش	ش	ش	س	ش	ش	س	س	س	س	س	س	س
س	س	س	م	س	س	م	م	م	م	م	م	س
م	م	م	د	م	م	د	د	د	د	د	د	م
د	د	د	ي	م	م	ي	ي	ي	ي	ي	ي	ي
ي	ي	ي	س	د	م	س	س	س	س	س	س	س
س	س	س	م	س	س	م	م	م	م	م	م	م
م	م	م	د	م	م	د	د	د	د	د	د	د
د	د	د	ي	م	م	ي	ي	ي	ي	ي	ي	ي
ي	ي	ي	س	د	م	س	س	س	س	س	س	س
س	س	س	م	س	س	م	م	م	م	م	م	م
م	م	م	ذ	م	م	ذ	ذ	ذ	ذ	ذ	ذ	ذ

A person places his finger on one of the letters. He begins counting from the next letter and counts nine. The ninth letter will be one of the letters of a word in a hemistich. He counts nine again, and takes the ninth letter, and so on until he reaches the letter upon which he first placed his finger. He will then have all the letters of all the words of the first hemistich of a *matla'* and in their proper order; and all he will have to do will be to decide which is the first word of the hemistich, because the first-found letter will not necessarily have been the first of the first word, but it may have been a letter in the middle of one of the

words. The hemistich thus obtained, when added to the second part, which can easily be found in the *diwân*, will serve the purpose of an omen. For instance, if the finger is placed on the 157th letter, that is هش; leaving it out and counting from the next, every ninth letter is taken. These letters will stand thus:—

اورم ب کف | طالع اک رم دد کن د دام ن ش

That is to say,

اورم بکف | طالع اکر مدد کند دامنش

Now if a little discretion is used it will be found that these letters, beginning from the printed line, form the following *matlâ'* of Hâfiż:—

طالع اگر مدد کند دامنش اورم بکف

and the second part,

گر بکشم زهی طرب ور بکشد زهی شرف

can be found in the *diwân*.

The name of Hâfiż is familiarly known to all Persian students as "Lisân-ul-Ĝayb," or "The Voice of Mystery." In connection with this title, the author of the *Natâ'ij-ul-Afkâr* (a very modern work) relates the following interesting story. That on the death of Hâfiż, people, on account of his apparent sinfulness, objected to approach his bier. It was then decided that scattered verses from his odes, written on separate slips of paper, should be placed in a vessel and one drawn out by an unlettered child, and the dispute be decided by the sense of the verse. This was done, and the slip containing the following verse was drawn:—

قدم دریغ مدار از جنائزه حافظ
که گرچه خرق گناهست میروند به بهشت

All accepted the omen of this verse and offered prayers for him. So, the author of the above-named work says, from that very day Hâfiż became known as "Lisân-ul-Ĝayb." But this story seems to be quite unfounded; as Muhammad Gulandâm, who was a friend and contemporary of Hâfiż, and who collected and prefaced the poet's *diwân* after his death, does not designate the poet by any such title as "Lisân-ul-Ĝayb"; nor does he make even the slightest reference to this title. It seems almost certain that during his lifetime and for some years after his death Hâfiż was not called "Lisân-ul-Ĝayb" or "Tarjamân-ul-

Asrâr." In the MS. copy of محل فضی (No. D. 278 in the Asiatic Society of Bengal), in which the historical accounts from the beginning of the world down to the author's time (the last date mentioned is A.H. 845 = A.D. 1441) are arranged in chronological order, the author, who calls himself in the preface احمد بن محمد بعثی معروف به فضیح خوافی under the year A.H. 792 = A.D. 1389, designates Hâfiż as مولانا اعظم افتخار الافاضل شمس الملة و الدين محمد الحافظ الشیرازی and does not mention the poet's name with either of the above titles. Even 'Abd-ur-Razzâq of Samarqand, (d. A.H. 887 = A.D. 1482), in his Maṭla'-us-Sâ'dayn (composed in A.H. 875 = A.D. 1470) does not designate the poet with any such titles. But the celebrated Jâmi, in his Nafâhiyat-ul-Urs (composed in A.H. 875 = A.D. 1470) distinctly designates Hâfiż as لسان الغیب و ترجمان الامارا ; while in his Bahâristân (composed A.H. 892 = A.D. 1436) the same Jâmi tells us that, as the verses of Hâfiż flowed spontaneously without exertion as if they had come from the other world, he is called "Lisân-ul-Āyâb" *; but this explanation of Jâmi is very reasonably disputed in the Khazâna-i-'Amirah by Âzâd of Bilgrâm, who conceives that a better reason for the term "Lisân-ul-Āyâb" might be adduced from the fact that the poet's odes, when consulted, reveal the hidden secrets of fate like an oracle; and the learned biographer quotes the following verse of a well-known poet in support of his view :—

مردان خاک هم خبر از آسمان دهد
فال کلام حافظ شیراز کن لحظ

Mirzâ Mehdi Khân relates that Nâdir Shâh, after expelling the Afghans from 'Irâq and Fârs, went to visit the tomb of Hâfiż. At this time Shâh Tahmâsp wished to send Nâdir to Âdarbajâan, while the people of Khurâsân wished him to return to their own country. In this dilemma Nâdir consulted the diwân of Hâfiż, and the following verse met his eye at once—

عراق و فارس گرفتی بشعر خوش حافظ
بیا که نوبت بغداد و وقت تبریز امس

* Dr. Steingass, in his Persian-English Dictionary, while explaining the term مولانا اعظم افتخار الافاضل شمس الملة و الدين محمد الحافظ الشیرازی, says that this title was given to Hâfiż by Sa'dî. In this the learned doctor commits a grave chronological error. Hâfiż was not born until many years after the death of Sa'dî, which took place in A.H. 691 = A.D. 1291.

Nâdir followed the orders of the oracle and succeeded in taking possession of Bagdâd and Tabrîz.

I have already cited sufficient evidence to prove the general faith in the diwân of Hâfiż as a work to be consulted as an oracle, and have shown that kings, nobles, and even scholars took omens from the odes in moments of suspense and dilemma. In his memoirs, p. 188 (Sayyid Ahmad's edition), Jahângîr himself says that on several occasions he consulted the odes of Hâfiż, and that the results which followed were exactly according to the sense of the verse. I quote here the emperor's own words:—

در بسیاری از مطالب بدیوان خواجه رجوع نموده ام و بحسب
اتفاق آنچه بر امده نتیجه مطابق همان بخشیده و کم است که
تغلف نموده

Moreover, this precious copy of the diwân, which bears marginal notes in the handwriting of the emperors Humâyûn and Jahângîr, indicating in most instances the reasons for and the results of consulting the odes, is a strong evidence in support of the faith in the oracles of Hâfiż's odes.

Unfortunately portions of some of these valuable marginal notes have been cut through by the foolish binder. I have, however, made attempts to replace the original words. I have also made an attempt to corroborate the statements of these notes from historical accounts obtained from original sources, such as: (1) The Akbar Nâmah of Abul Fadl; (2) The Muntakhab-ut-Tawârikh of Badâ'ûnî; (3) Tuzuk-i-Jahângîrî, or the memoirs of Jahângîr, completed in A.H. 1033 = A.D. 1623; (4) The Târikh-i-Salim Shâhi, or the apocryphal memoirs of Jahângîr; (5) The Iqbâl Nâma-i-Jahângîrî, composed in A.H. 1037 = A.D. 1627, by Mustâ'id Khân; (6) The Maâşir-i-Jahângîrî, composed in A.H. 1040 = A.D. 1630, by Kâmgâr Husaynî; (7) The Târikh-i-Humâyûnî, composed in A.H. 995 = A.D. 1586, by Jauhar, and other works of less importance.

These marginal notes are as follows:—

Note I. on fol. 24^b.

This note in its original form reads thus:—

ای نور حشی شاه شادیم امید که از تفرقه امان اید

This can be correctly read as follows:—

برای نور چشمی شاه خرم کشادیم امید که از تفرقه امان آید

This note bears no date, and no satisfactory reason for taking the omen is mentioned in the note. But the title شاه and the words امید که از تفرقه امان آید ("I hope that the separation will come to an end") enable us to ascertain the time when this omen was taken.

In the eighth year of Jahāngīr's reign (A.H. 1022 = A.D. 1613), when Khurram was sent against the Rānā, the prince is designated by the author of the Iqbāl Nāmah, p. 72, as Sultān Khurram سلطان خرم را . . . بدان صوب دستوری فرمودند

In the eleventh year of Jahāngīr's reign we are told that on the last Friday of Shawwāl, A.H. 1025 = A.D. 1616, the emperor gave Sultān Khurram the title of Shāh Khurram شاه خرم, and ordered him to march for the conquest of the Deccan. The author of the Iqbāl Nāmah, p. 90, in connection with this title says that from the time of Timūr till that time no prince had ever received such a title.

ناگزیر شاهزاده چوان بهت چهانکشای سلطان خرم را که
مجدها فتح رانا نموده بودند . . . بفتح دکن نامزد فرمودند[و]
خطاب والا شاهی که از زمان صاحبقران گیتی متنان تا حال به
هیچ شاهزاده تجویز نشده لطف فرمودند و به شاه خرم ممتاز
ماختند

See also Tuzuk, p. 167; Maâṣir-i-Jahāngīrī, fol. 92^a.

Again, in the twelfth year of Jahāngīr's reign we are told that after the conquest of the Deccan, Khurram came from Burhānpūr and paid his respects to Jahāngīr at Mandū on Saturday, the 11th of Shawwal, A.H. 1026 = A.D. 1617, and that as a reward for this conquest the prince received the title of Shāh Jahān شاه جهان. The author of the Iqbāl Nāmah, p. 104, thus refers to this:—

بیش ازین بجلدوی فتح رانا بیست هزاری ذات و ده هزار
سوار بتواب قدمی القاب شاهزاده بلند اقبال مرحمت شده بود
چون به تسخیر دکن رایت حزیمت بر افراشتند خطاب شاهی
ضمیمه سائر مراحم گشت اکنون بجلدوی این خدمت شایسته
منصب می هزاری ذات و بیست هزار سوار و خطاب شاهجهانی
عنایت شد

See also Tuzuk, p. 195; Maâṣir-i-Jahāngīrī, fol. 100^b.

The date on which the omen was taken may be held to fall within the period when Khurram held the title of Shâh and before he became known as Shâh Jahân, that is, between the end of Shawwal 1025, and the 11th of Shawwal 1026, and this is the period in which a long separation took place between Jahângîr and Khurram. That Jahângîr keenly felt the pain of this separation, the extent of which is particularized by the emperor himself as covering a period of fifteen months and eleven days, can be ascertained from the following words which give expression to the emperor's intense joy in receiving Khurram on his return :—

و بتاریخ روز مبارک شنبه هشتم مهر ماه الی سنه دوازده
جلوم مواقع پا زدهم شهر شوال منه هزار و بست و شش هجری
بعد از گذشتن منه پیر و پاک گیری در قلعه ماندو بمبارکی و
فرخی معادت ملزومت دریافت مدت مفارقت پانزده ماه
و پا زده روز کشید بعد از تقدیم اداب کورنش و زمین بوس بالای
جهروکه طلبیدم و از خایت محبت و شوق بی اختیار از جای
خود برخاسته در آغوش حافظت گرفتم چندانکه او در اداب
و فروتنی مبالغه نمود من در حنایت و مشققت افزودم و نزدیک
حکم نشستن فرمودم ان

Our conclusion is that it was during this separation that Jahângîr consulted the diwân, and that he was consoled by the sense of the following verse :—

چشم بد دور کز آن تفرقه خوش باز آورد
طالع نامور و دولت مادرزادت

It is the fifth verse of the ode beginning with the line :—

ماقیا آمدن عید مبارک پادت
وان مواعید که کردی مرداد از یادت

The ode here consists of seven verses. (Brock, No. 75.)

Note II., fol. 38^a.

این غزل خاصه این بیت تفائل همایون شد چند بار

"This ode, and particularly this verse, has several times proved to be a good omen."

The ode referred to in the note consists of nine verses, and begins thus:—

بیا که رایس منصور بادشاهه رسید
نرید فتح و پشاروت بهر و ماه رسید

Brock, No. 277.

The particular line from which the omen is taken is the fourth verse of the above Ġazal:—

عزیز مصر بروشم برادران خیور
ذ قعر چاه برآمد باوج ماه رسید

This undated note does not mention the reason why the omen was taken, nor does it enable us to ascertain its author.

The handwriting of this note very closely resembles that of the note No. III. (on fol. 67^b), which is unmistakably that of the emperor Humāyūn. Moreover, as it is said that the verse proved a good omen, and as the verse is an allusion to Joseph's success, in spite of the hostility of his brothers, we have good reason to believe that the author of this note is no other than Humāyūn. It was owing to the hostile actions of his brothers, Mirzā Kamrān, Mirzā 'Askarī and Mirzā Hindāl, that this emperor, after having been defeated by Shīr Shāh in A.H. 947 = A.D. 1448, had to leave India and take shelter in Persia under Shāh Tahmāsp. On his return from Persia Humāyūn had severe struggles with his brothers, whom he completely subjugated and regained the throne of India in A.H. 962 = A.D. 1554. It was most probably during these struggles that the emperor took this omen.

Note III., fol. 67^b.

This note distinctly reads thus:—

از فال مصحف که ریلک برآمد از دیوان حافظ این ماه بیت
آمد و چندین بار ایات مناسب آمده که اکر شرح الها شود کتابی
شود انشا الله تعالی چون فتح ولایات شرقی و مبارزان آن دیار
با مر کرد کار شود نذر خوبی بخواجه لسان الغیب فرموده شود و

جمع ان تفلاالت نیز رقم کرده شود بمعنی و توفیقہ شب دو شنبه
هجد هم ذی حجه مسنه ۹۶۲ در شهر دیپناہ تصریر یافت و السلام

This note, dated A.H. 962 (A.D. 1554), is written in a bold, steady Naskh, and is quite different from the handwriting of Jahāngīr, which is only a crude and unsteady Nastalīq.

Humāyūn's historians unanimously testify to his firm belief in omens. These he drew from passages of the Qurān, the poems of Hāfiẓ, and from various incidents. In the above note the emperor himself says that on many an occasion he took omens from the poems of Hāfiẓ, and that on this particular occasion he also consulted passages of the Qurān. We are told that when this emperor, after blinding Kāmrān in A.H. 960 = A.D. 1552, intended to march against Kashmīr, he took an omen from the Qurān, and the سورة يوسف (12th Sūrah) met his eye, and that, having been convinced by Khwajah Husayn Marwī and others, that this was a bad omen, the emperor gave up the idea of invading Kashmīr at that time. See Tabaqāt-i-Akbarī; Akbar Nāmah, vol. i., p. 329; Iqbāl Nāmah, vol. i., fol. 137^b. Again, we are told that on the day (middle of Dūlhijjah, A.H. 961 = A.D. 1553) when the emperor was setting out for the conquest of Hindūstān, he consulted the dīwān of Hāfiẓ as an oracle, and the following verse encouraged him to undertake the enterprise:—

دولت از مرغ همایون طلب و مایه او
زانکه با زاغ و زخن شهر دولت نبود

Some copies read همت instead of دولت in the second hemistich.
The author of the Iqbāl Nāmah, vol. i., fol. 143^b, refers to this:—

و همان روز بدیوان لسان الغیب تفاؤل جسته باین پشارمه
فتح و فیروزی یافتند—دولت از مرغ الخ

See also Akbar Nāmah, vol. i., p. 340.

The verse quoted above is the fourth verse of the ode, which begins thus on fol. 47^a of this copy:—

خستگانرا چو طلب باشد و قوت بنود
گر تو بیداد کنی هشرط مردود بنود

Now the شاه بیت from which the omen is taken, and to which reference is made in the note, is the following:—

لظر بر قرעה توافق و ین دولت شاهست
بده کام دل حافظ که فال بختیاران زد

It is the eighth verse of the ode beginning with the line:—

مهر چون خسرو خاور علم بر کوهساران زد
بدست مرحمت یارم در امیدواران زد

(Brock, No. 276.)

The date of taking this omen, e.g. A.H. 962 (A.D. 1554), at once recalls the fact that it was during this memorable year that Humâyûn had to make desperate attacks to regain the throne of India.

The historians of Humâyûn's reign, as I have mentioned above, very often give references to the omens which the emperor took on several occasions, but none of them say anything about this particular omen which Humâyûn took from the شاه بیت quoted above. The note was written in Dulhijjah 962 at Dehlî (شهر دیپناہ). It would be of interest to explain the position of Humâyûn at that time.

In the middle of Dulhijjah, A.H. 961 = A.D. 1553, the preceding year, Humâyûn had set out from Kabul for the conquest of Hindûstân. Towards the end of Muharram, A.H. 962, he came to Bikrâm and thence passed to Nilâb. On the 2nd of Rabi' II. he reached Lâhûr. He arrived at Sirhind on the 7th of Rajab, and, after defeating Sikandar Shâh on the 2nd of Sha'bân, reached Dehli in triumph in the beginning of Ramadân. As the note is dated 18th Dulhijjah, it is evident that he wrote this note three and half months after his arrival at Dehli.

Even after the conquest of Dehli, Humâyûn had to suppress several rebellions. 'Âdilî held Bihâr, Jaunpûr and great part of the country east of the Ganges. Sultân Muhammad Khân Sûr, the then governor of Bengal, who marched against 'Âdilî and spread his detachments over Jaunpûr (a province of the ممالک شرقی), was defeated by 'Âdilî with the assistance of his general Hîmû and was heard of no more. Such was the state of affairs in the ممالک شرقی when Humâyûn regained the throne of India in A.H. 962. So we may conclude that Humâyûn at this time was planning to settle affairs in Bengal, and that for this reason he consulted the diwân.

Note IV., fol. 67^b.

This note in its present form runs thus:—

... حمر نرمر رانا رفته بودم در شکار ... دد المامن
فراسده از سرمهن افتاد ... نکون این را خوب دد انسه تعال ...
دنوان خواجه نبودم این عزل برآمد و روز دیگر تعوید سدا مسد
حرر نور الدین جهانگیر این اکبر پادشاه خاری فی ماه محرم

۱۰۲۳
مسنه

It can be read thus:—

در اجمیر بر سر رانا رفته بودم — در شکار تعوید المامن
تراشیده از سر من افتاد شگون این را خوب ندانسته تفاؤل
بدیوان خواجه نبودم این خزل برآمد و روز دیگر تعوید پیدا شد
حرر نور الدین جهانگیر این اکبر پادشاه خازی فی ماه محرم

۱۰۲۳
مسنه

In this note Jahāngīr says that during a shooting excursion he lost the brilliant diamond amulet, and that for this reason he consulted the *diwān* of Hāfiẓ.

Jahāngīr was at the time at Ajmīr in order to have a closer control over the operations against the Rānā. He started from Dehli on the 2nd of *Shābhān*, A.H. 1022 = A.D. 1613, the eighth year of his reign, and entered Ajmīr on the 5th of *Shawwāl*. Even after the submission of the Rānā in Bahman, A.H. 1023 = A.D. 1614, Jahāngīr was staying at Ajmīr. While there the emperor spent most of his time in shooting; and minute details of his shooting excursions are given in the histories and particularly in the *Tuzuk*.

In one place (*Tuzuk*, p. 125) Jahāngīr says:—

خره اسفندار مز مطابق دهم محرم ^{۱۰۲۳} به شکار نیله گاو از
اجمیر بر ادمد روز نهم معاودت نبودم و بچشمی حافظ چمال که در
دو کروهی شهر واقع امست منزل نبودم و شب جمعه را در
انجا گذرانیده اخر روز به شهر داخل شدم درین بست روز ده
نیله شکار شد

Again in the Tuzuk, page 135, he says:—

سیوم اسفندار مز (محرم مسنه ۱۰۲۳) با جمیر از شکار معاودت
واقع شد هفتدهم بهمن تا خایت تاریخ مذکور که ایام شکار
بود یک ماده شیر با منه بچه و میزده نیله گاو شکار شد

But on none of these occasions does the emperor or his historians give any reference to his losing the diamond amulet. If he wrote this note (which he evidently did at a time when he was no longer staying at Ajmîr, as the words رفته بودم in the note would suggest) shortly after taking the omen, it may be held that he lost the diamond amulet during the shooting excursion to which he alludes in the Tuzuk, p. 135, quoted above.

The ode from which the emperor took the omen consists of ten verses, and begins thus:—

متاره بدرخشید و ماه مجلس شد
دل رمیده ما را رفیق و مونس شد

(Brock, No. 241.)

On the margin, towards the left of this ode, is the following note:—

قال که بجهت العاصم کشوده بودم

Note V., fol. 73^a.

Reads thus:—

فرزند خرم را بر سر رانا تعین خود در اجمیر نزول
اجلال داشتیم کار برو تنگ مدد اختیار ندکی
هسور حسر دیدن او نریسیده بود به لسان الغیب حافظ
سودم ۱ خزل بر آمد و بعد از د روز خبر ریسید
که رانا خرم ملازمت کرد در محروم مسنه ۱۰۲۳ حرمه نور الدین
جها

Should be read thus:—

فرزند خرم را بر سر رانا تعین نموده خود در اجمیر نزول
اجلال داشتیم چون کار برو تنگ شد اختیار بندگی نمود هنوز

خبر دیدن او نرمیده بود که تفاول به لسان الغیب حافظ نمودم
این خزل بر امد و بعد از دو روز خبر رمید که رانا خرم را
ملزمت کرد در محرم منه ۱۰۲۲ حرره نور الدین چهانگیر

The reference of this note is to that memorable occasion of the subjugation of Rānā Amarsingh. Prior to this time the Rānās of Udaypūr had never been subdued by the kings of Dehli, and although Akbar had an army constantly employed against the Rānā, he could not gain any considerable advantage. In A.H. 1022 = A.D. 1613 Jahāngīr sent Khurram against the Rānā. After arriving at Udaypūr, the capital of the Rānā, in 1023 (A.D. 1614), Khurram sent troops to all parts of the country and so completely hemmed the Rānā in the mountains that all supplies were cut off. In the meantime a malignant disease played havoc among the Rānā's soldiers and they began to desert him. Thus reduced to extremities, and afraid of becoming a prisoner in the hands of the Mughals, the Rānā sent two of his principal servants to the prince to intimate that he was willing to make submission provided that he was assured of honourable terms. So Khurram sent Mulla Shukr Ullah (who shortly after was honoured with the title of Afḍal Khān) and Sundar Dás (afterwards Rāy Rāyán), to the Rānā with honourable promises. When Khurram heard the news of the Rānā's arrival he sent several of his nobles to receive the chief. On Sunday the 26th of Bahman, A.H. 1023, the Rānā with his sons and attendants paid homage to Khurram at Gogunda. In his Tuzuk, p. 134, Jahāngīr says that at the end of the above month, while he was engaged in shooting outside Ajmir, he received the news of the Rānā's submission to Khurram.

اواخر این ماه که در بیرونیای اجیر بشکار مشغول بودم
محمد بیگ ملازم فرزند بلند اقبال سلطان خرم رمید و
حرضداشت آن فرزند گذرانیده معروض داشت که رانا با
پسران شاهزاده را ملازمت نمود

Now, as in the note Jahāngīr says that two days after taking the omen he received the news of the Rānā's submission, it necessarily follows that he consulted the dīwān between the 26th and the last day of the month of Bahman, A.H. 1023 (A.D. 1614).

Jahāngīr made this note at a later period, as would appear from the date Muḥarram, A.H. 1024 (A.D. 1615).

The Gazal from which the omen is taken consists of eight verses, and begins thus:—

کنونکه در چمن آمد گل از عدم بوجود
بنفسشه در قدم او نهاد مر بسجود
بنوش جام صبحی بنایله دف و چنگ
بیوس غب غب ماقی بنعنه نی و عود

(Brock, No. 121.)

Note VI., fol. 81^b.

Portions of this note have been hopelessly cut through by the binder. The characteristic crudeness of Jahāngir's handwriting makes any note of his difficult to read. This note is more difficult to decipher than most; and the crooked position of the lines, and the shakiness of the letters suggest that the note must have been written when the emperor was under the influence of wine. In his Tuzuk, p. 151, the emperor himself admits the bad results of his excess in drinking, and says that while intoxicated his hand trembled so much that he could not hold the wine-cup to his lips but was helped by another.

... کار بجایی کشید که در خمارها از بسیاری رعشه و لرزیدن
دست بیاله خود نی تو انتstem خورد بلکه دیگران میخورانند

The note in its existing form runs thus:—

.... ب کس خان حالم که حافظ نام داشت کساده
بودم ... ن عالم را نس دارای ... ن ه آللعی کری
قرصاده بودم

I have deciphered the note thus:—

بجهت کس خان حالم که حافظ حسن نام داشت کشاده بودیم
خان حالم را پیش دارای ایران با چی گری فرمستاده بودیم

The words کس خان evidently mean "the man or the servant of Khân 'Alām; for in a MS. copy of this library called Jahāngir Nâmah, fol. 28^b, we read:—

بعد از پنج ماه پدر من کس پیش او فرمستاد الخ

I had much difficulty in ascertaining the name حسن cut off after the word حافظ. In the histories of the emperor's reign there is very seldom to be found a name with the title of حافظ. Once in the Tuzuk, p. 274, we meet the name of one Hâfiż Hasan, who, we are distinctly told, was the servant of Khân 'Âlam. We read that on the 20th of the month of Tir, A.H. 1028 = A.D. 1618, this Hâfiż Hasan came with a letter from Shâh 'Abbâs to Jahângîr, and presented him on behalf of Khân 'Âlam with a very valuable sword which he had received from Shâh 'Abbâs.

درین تاریخ حافظ حسن ملازم خانعلام با مکتوب مرخوب
گرامی برادرم شاه عباس و عرضداشت آن رکن السلطنت
پدرگاه پیوست و خیر قبضه دندان ماهی جوهر دار سیاه ابلق
که برادرم بخانعلام لطف نموده بودند چون نفاست تمام داشت
پدرگاه فرمستاده بود از نظر گذشت

Mirzâ Barkhurdâr, known as Khân 'Âlam, was the son of 'Abdur Rahmân Dûldî. His ancestors held influential offices in the courts of the Timurides. In the 44th year of Akbar's reign the Mirzâ was put in prison for some offence. He afterwards became a favourite courtier of Jahângîr, and in the fourth year of his reign was honoured with the title of Khân 'Âlam. In the eighth year of Jahângîr's reign he was sent as an ambassador to Shâh 'Abbâs with Yâdgâr 'Ali, who had come to Jahângîr as the ambassador of the Shâh. See Tuzuk, p. 121; Maâsir-i-Jahângîrî; Iqbâl Nâmah, etc. In A.H. 1027 = A.D. 1617, Khân 'Âlam reached Qazwîn with great pomp, and after interviewing the Shâh, made innumerable valuable presents. The Shâh became so much attached to Khân 'Âlam that he could hardly pass a minute without his company. In the fourteenth year of Jahângîr's reign, A.H. 1029 = A.D. 1619, Khân 'Âlam returned from Persia and paid his respects to Jahângîr. He also held high offices under Shâh Jahân, and in A.H. 1041 = A.D. 1631 this emperor, in consideration of Khân 'Âlam's old age, granted him a handsome pension. Khân 'Âlam passed his last days at Âgrah.

In the note Jahângîr only tells us that he took this omen for the servant of Khân 'Âlam (Hâfiż Hasan); but this does not help us very much to decide what the emperor wished to learn.

In the Tuzuk, pp. 273-74, we are told that shortly before Hâfiż Hasan's arrival (20th Tir, A.H. 1028), one Sayyid Hasan, the ambassador of the King of Persia, came to the court of Jahângîr, namely, on the

13th of the month of Tir. Jahāngīr must have heard from Sayyid Hasan the news of Hāfiẓ Hasan's intended visit to India from the Persian court; and feeling keenly the long separation of Khān 'Ālam, whom he loved so much and called Bhāī (brother), and wishing the speedy arrival of Khān 'Ālam's servant (Hāfiẓ Hasan) he consulted the diwān. A detailed account of Khān 'Ālam's life will be found in the Maāṣir-ul-Umarā, Lib. copy, vol. i., pp. 256-57. See also Iqbāl Nāmah; Maāṣir-i-Jahāngīr, and other histories of Jahāngīr's reign. His name frequently occurs in the Tuzuk, pp. 121, 237, 274, 278, 280, 284, 315, 320, 332, etc., etc.

The verse from which the omen is taken is:—

حافظ از بھر تو آمد صوی اقلیم وجود
قدمی نه بود اعش که روان خواهد شد

The ode consists of nine verses, and begins thus:—

نفس باد صبا مشک فشان خواهد شد
عالیم پیر دگر بارہ چوان خواهد شد

(Brock, No. 213.)

Note VII., fol. 111^a.

Runs thus:—

لھب خلاصی فتح الله سر حکم ابو الفتح برامد کاہ او را

۲۱۰۱
لحسن دم

Read thus:—

لجهب خلاصی فتح الله سر حکیم ابو الفتح برامد کاہ او را

۲۱۰۱
لخشید دم

Hakim Fath Ullah was the son of the celebrated Hakim Masih-ud-Din Abul Fath, son of Maulānā Abd-ur-Razzāq of Gilān. Abul Fath, with his two brothers حکیم نور الدین and حکیم ھمام, entered the services of Akbar in the 20th year of his reign. Fath Ullah was an accomplice of Khusrū and adopted a hostile attitude towards Jahāngīr. Qāsim 'Ali, who was at first in the services of Akbar and was subsequently honoured

with the title of Diyānat Khān by Jahāngīr, had some ill feelings against Fath Ullah, and reported to Jahāngīr that Fath Ullah had told him one day that it would be well if the emperor made Khusrū the governor of the Punjab. Fath Ullah denied the charge on oath; but only ten or fifteen days after he was arrested as a traitor. It so happened that Jahāngīr, in the second year of his reign, was staying at Surkhāb on his return from Kabul to Lāhār. There he heard that about five hundred men under Fath Ullah, Nūr-nd-Dīn (son of Giyāṣ-ud-Dīn), Sharīf (son of I'timād-ud-Daulah), and several others, were aiming at the emperor's life and trying to release Khusrū from prison and set him up as king. The ringleaders were arrested and brought before Jahāngīr. Nūr-ud-Dīn, Sharīf, and others were killed by the imperial order. As regards Fath Ullah, we are told in the Tuzuk, p. 58, that he was chained and delivered by the emperor to reliable servants

و فتح الله مسیره
درا مقید و مجبوس به معتمدان سپرده

But all other historians, e.g., the authors of the Iqbāl Nāma-i-Jahāngīrī, pp. 27-30; Māṣir-i-Jahāngīrī, fol. 21^a; Māṣir-ul-Umarā, fol. 96^b, etc., say that Fath Ullah was publicly exposed by being seated on an ass with his face turned towards the tail. We read in the Iqbāl Nāmah :—

و در باب حکیم فتح الله حکم شد که تشهیر کردہ بر خر واژگون
مسوار مازن و منزل پنهان باشی رسمائی آورده باشند

Mr. Blochmann, in his translation of the Ā'in-i-Akbarī, vol. i., p. 425, on the authority of the Tuzuk, p. 58, tells us that Fath Ullah was killed by Jahāngīr's order as an accomplice of Khusrū. But nothing in the Tuzuk, nor in any other history, supports the view that Hakīm Fath Ullah was killed by the imperial order. The phrase موگند دروغ کار in the Tuzuk, as well as in other histories, does not, as Mr. Blochmann thinks, allude to Fath Ullah's death. It only means that his false oath (against the report of Diyānat Khān) did not long deceive, but proved him a traitor. Moreover, in the note Jahāngīr says, "This ode came out for releasing Fath Ullah: I pardoned his faults." As the note is dated A.H. 1018 = A.D. 1609 (fourth year of Jahāngīr's reign) we may conclude that the emperor took the omen in that year and pardoned Fath Ulla's fault and released him from imprisonment.

The ode from which Jahāngīr took the omen consists of nine verses, and the following two opening verses served the emperor's purpose :—

آنکه پامال جفا کرد چو خاک راهم
خاک میبوم و عذر قدمش میخواهم

من نه آنم که بجور از تو برنجم حامها
چاکر معتقد و بندگ دولت خواهم

(Brock, No. 419.)

Note VIII., fol. 115^a.

Runs thus:—

وقتی که از الہایام بقصد حضرت والد بزرگوار خو
اکره بودم در اثنای را رسید که تفائل بدیوان حا
باید نمود این خزل برآمد و هم معادت خدمت و رضا چوئی و
حاضر بود در واقعه ناگزیر دست داد و هم دولت مورو
روزی گشت که بعینه مضمون ا... خزل بود در جمیل الثاني
کشوده شد راقمه نور الدین این اکبر بادشاه خاز ...

Read thus:—

وقتی که از الہایام بقصد ملازمت حضرت والد بزرگوار
خواهشمند آگرہ بودم در اثنای راه بھاطر رسید که تفائل بدیوان
حافظ باید نمود این خزل برآمد و هم معادت خدمت و رضا
چوئی و حاضر بودن در واقعه ناگزیر دست داد و هم دولت
موروئی روزی گشت که بعینه مضمون این خزل بود در جمیل
الثاني کشوده شد راقمه نور الدین چهالگیر این اکبر بادشاه خازی

Towards the end of Akbar's life, he received continuous reports of Jahāngīr's excessive drinking, which displeased the emperor's mind to a high degree. In A.H. 1012 = A.D. 1603, Akbar left Āgrah intending to bring Jahāngīr from Ilahābād and to keep him under his direct supervision; but it so happened that while crossing the river the boat grounded and he had to pass the whole night in that awkward position. This was considered a bad omen and the king returned to Āgrah. Jahāngīr, on hearing that his father, having given up the idea of coming to Ilahābād, had returned to Āgrah, resolved to visit Āgrah with the object of paying respect to his father and of removing the bad impressions from his mind. This he did, and Akbar received him with great affection. Jahāngīr remained with his father for ten days and abstained

from drinking within this period. Akbar was satisfied with Jahāngīr, and gave valuable admonitions to him. In 1014 (A.D. 1605), when Akbar's illness became serious, some of the conspirators, such as Mān Singh, Khān A'zam, and others, who espoused the cause of Khusrū, closed the gate of the fort, in which Akbar was lying, against Jahāngīr. The conspirators strongly pleaded Khusrū's cause before Akbar. The emperor gave them to understand that he was quite satisfied with Jahāngīr who, he plainly told them, would succeed him. Thus disappointed, the conspirators gave up the idea of taking Khusrū's side, and joined Jahāngīr. Akbar sent for Jahāngīr, and the prince had now no difficulty in visiting his father. On the eve of his departure Akbar gave his own sword and turban to Jahāngīr, and, in presence of the influential courtiers, declared Jahāngīr his heir apparent.

In the note Jahāngīr himself says that when he left Ilahābād to visit his father he consulted the diwān of Hāfiẓ on his way to Āgrah, and that he succeeded in gaining his father's favour and in securing the throne.

The ode from which Jahāngīr took the omen consists of seven verses, and begins thus:—

چرا له دربی عزم دیار خود باشم
چرا له خاک کف پای یار خود باشم
خم خربی و محنت چو برئی تابم
بشهر خود روم و شهر یار خود باشم

(Brock, No. 381.)

Jahāngīr's grandson, prince Dārā Shikūh, in his *Safinat-ul-Auliya*, p. 317, while noticing the life of Hāfiẓ, alludes to this omen taken by Jahāngīr on the above-mentioned occasion, and quotes the entire Ghazal noted above. The prince further states that he has seen the note in question in the handwriting of the emperor Jahāngīr on the margin of *diwān-i-Hāfiẓ*. It is therefore clear that the *diwān-i-Hāfiẓ*, with the marginal note in Jahāngīr's handwriting to which the prince refers, is no other than this valuable copy.

Note IX., fol. 121^a.

The note runs thus:—

لجهب کسہ سدن حسیان ا... هال نوید ان سے ...
وحمد رور نعد ارائ... فیل آنفهور رسمید حرّة نور الدین جهانگیر
بن اکسر ناد مساه

Read thus:—

لجهت کشته شدن عثمان از حافظ تفائل نمودم این بیست برآمد
و چند روز بعد ازان خبر قتل آنقه به رمید حرّه نور الدین چهانگیر
بن اکبر پادشاه

‘Uṣmān Afgān was a powerful chief in Bengal. Akbar repeatedly sent forces against him, but could not subdue him. In the seventh year of Jahāngīr's reign (A.H. 1021 = A.D. 1612) we are told that on the death of Jahāngīr Qulī Khān, Islām Khān succeeded him as the governor of Bengal. When Islām Khān was in camp in Dacca, he sent Shujā'at Khān with an army against ‘Uṣmān. On the 9th Muḥarram a sanguinary battle took place between Shujā'at Khān and ‘Uṣmān, in which several nobles of Jahāngīr's court were killed. In the midst of the fight ‘Uṣmān received a musket shot on the forehead, but notwithstanding the fatal wound he continued to fight and encourage his people for several hours. ‘Uṣmān's relatives, hearing of his mortal wound, retired from the field. ‘Uṣmān died of the wound at midnight. His sons, brothers, and other relatives submitted to Shujā'at Khān, and were pardoned. See Tuzuk, pp. 102–104; Iqbāl Nāma-i-Jahāngīrī, pp. 60–64; Maāṣir-i-Jahāngīrī, foll. 49^a–52^a.

The verse from which Jahāngīr took the omen is:—

خوردہ ام تیر نظر باده بدھ تا سر مست
عقد در بند کمر ترکش جوزا فگنم

The author of the Maāṣir-i-Jahāngīrī, fol. 51^b, says that when Jahāngīr heard the rumour of ‘Uṣmān's death, the emperor, in order to ascertain the truth, consulted the dīwān of Ḥāfiẓ, and he also quotes the above verse, which he says met the emperor's eye on opening the dīwān. This line is the second verse of the ode beginning with the following line:—

دیده دریا کنم و صبر بصراء فگنم
والدرین کار دل خویش بدریا فگنم

The ode consists of seven verses. (Brock, No. 396.)

In connection with this omen we find in the Tuzuk, p. 104, that both of the above verses are quoted.

Note X., fol. 178^a.

Reads thus:—

روز مه شنبه دولت ۱۳ محرم انتخاب برین بیت که تا جهان
باشد به نیکی در جهانست کام باد صور(ت) یافت و السلام در
موضع منک.. (منگیر)

This note, written in minute Naskh, closely resembles the hand-writing of Humâyûn. No reference for taking an omen is given in the note. The word منگیر, of which half is cut, leads us, however, to suppose that Hamâyûn wrote the note in that city when he was engaged in the conquest of Bengal in A.H. 944–945 = A.D. 1537–1538.

The full verse referred to in the note is:—

تاجهان باشد به نیکی در جهانست باد کام
وین دعا بر انس و جانست از دل و جان ملعزم

LIFE OF HÂFIZ.

The full name of this celebrated poet is Khwâjah Shams-ud-Din Muhammad Hâfiż al-Shirâzî. خواجه شمس الدین محمد حافظ الشیرازی Although the exact date of his birth is not given by any biographer, yet from some of his poems relating to several contemporary events the dates of which range from the reign of Shaykh Abû Ishâq (A.H. 742–754 = A.D. 1341–1353) to that of Shâh Manşûr (A.H. 790–795 = A.D. 1388–1392), we can safely conclude that this eminent poet was born in the beginning of the eighth century of the Muhammadan era. He came no doubt of a learned family of Shirâz, and it seems that at an early age he learnt the Qur'ân by heart—a fact which probably led him to adopt the poetical title of Hâfiż (one who learns the Qur'ân by heart). From his youth he had an ardent zeal for poetry, and devoted most of his time to great literary works. Muhammad Gulandâm, in his preface to the poet's *diwân*, states that Hâfiż was so busily engaged in delivering lectures on the Qur'ân, in studying the Maṭâli' and the Miṣbâḥ and writing glosses to the Kashshâf and the Miftâh, that he found no opportunity to collect his poems into a *diwân*; and this was not done until after his death, which took place in A.H. 791 = A.D. 1388, when Gulandâm collected the scattered poems of his lamented friend, arranged them into a *diwân*, and wrote a preface to it. Some

biographers say that Hāfiẓ wrote a commentary on the Qur'ān, but they do not give any satisfactory proof for this assertion.

Materials for a true biographical account of so learned a poet as Hāfiẓ are unfortunately far less copious than we should wish. The informations concerning the circumstances of his life as given by his biographers are seldom authenticated, and the sources on which they have based their accounts are either vague inferences deduced from the poems of the poet, or simply bold assertions most of which present chronological difficulties.

The author of the *Majma'-ul-Fusahā*, vol. ii., p. 11, a very modern biographer, stands alone in giving us to understand that Hāfiẓ originally belonged to Sirkān (a place in Hamadān, see *Ya'qūt*, vol. iii., p. 82), that his father settled in Shirāz, and that he was a pupil of one Maulānā Shams-ud-Din 'Abd Ullah of Shirāz. The celebrated Jāmt, in his *Nafahāt-ul-Uns*, p. 715, tells us that although he did not know the particular saint from whom Hāfiẓ received his spiritual instructions, and could not exactly say to which sect of the Sūfis he belonged, yet from the poet's odes he judged him to be a Sūfi of great eminence.

Again, some biographers are of opinion that Hāfiẓ led a married life, and relate that he fell in love with a damsel *Shākh-i-Nabāt* whom he married afterwards—an inference drawn from Odes 18, 19 and 237—and that the poet had several sons whom he survived (Ode 117 and Qit'as 598 and 606). The author of the *Khazāna-i-Āmirah* mentions that one of the poet's sons, named *Shāh Nu'mān*, came to India and died at Burhanpūr, where he lies buried near Fort Asir.

Hāfiẓ, being conscious of his own superior ability, never sought favours from kings and princes. He loved retirement and seldom left his native city, Shirāz, which had for him a peculiar fascination. The well-known historian Muhammad Qāsim Firishtah tells us that Mahmūd *Shāh Bahmani*, who reigned in the Deccan from A.D. 780-799 = A.D. 1378-1396, once invited Hāfiẓ to the royal court, and sent him the passage-money. The poet accepted the invitation and proceeded as far as Harmuz (in the Persian Gulf) where he went on board the Sultān's ship. Finding the sea rough and stormy, the poet had not the courage to undertake the voyage, and returned in haste to his native city. The poet is said to have sent an apology (Ode 142) to the king, in which he refers to the dangers of a stormy sea.

Regarding this king and the poet a very interesting story is deduced from Ode 158:—

It is said that the king once became ill, and he desired his three damsels سرو (the cypress), لؤلؤ (the rose), and لؤلؤ (the tulip) to wash his body. They did so, and it so happened that he recovered instantly. These three damsels were thenceforth taunted as خساله (body-washers) by other dependants of the king, who, understanding

the awkward position of the damsels, uttered the following first part of the first couplet of this ode :—

ساقی حديث مرو و گل و لاله میرود

But the king, as well as the other poets of his court, failed to find the second part, and the matter was referred to Hâfiz with a mission. The poet added the following second part to the king's hemistich :—

این بصف در لاله خساله میرود

and completed the ode, it is said, in one night.

Some are of opinion that Sayyid Qâsim Anwâr (see below) collected and edited the poems of Hâfiz; but according to the preface which is found in many good copies of the diwân, it will at once appear that Muhammad Gulandâm collected the poems into a diwân and wrote the preface to it. It may be true, as Daulat Shâh says, that Sayyid Qâsim was an ardent admirer of the poems of Hâfiz, and that there were few who could better appreciate the excellence of Hâfiz's odes than Qâsim.

The great Salman of Sâwah (see above) was a contemporary of Hâfiz. The author of the Riyâd-us-Shu'ârâ, fol. 102*, says that as each of these great poets received from strangers some of the poems of the other, and handed them down together with his own, people were confused and inserted some poems of the one in the diwân of the other.

Hâfiz may be said to be the greatest lyric poet that Persia has produced. The origin of lyric poetry is no doubt due to the celebrated Sa'dî, but the style introduced by Hâfiz in the lyric is highly refined and polished; and the peculiar beauty of his expressions remains to this day not only unsurpassed but unequalled. Among Persian authors, Sa'dî of course enjoys a vast reputation, and his Gulistân and the Bustân, his two masterpieces, have immortalized his name; but comparing his lyric poems with those of Hâfiz, it must be admitted that the poems of the latter enjoy a wider reputation. Students of Persian literature have all a great admiration for the poems of Hâfiz, and commit to memory most of the beautiful odes and verses from the poet's diwân. Some students are so fond of Hâfiz, that they get the whole diwân by heart. Even among the Sufis it has obtained a high position. Besides innumerable editions of the diwân, it has been translated into almost all the civilized languages of the world. Regarding the style Sir Gore Ouseley remarks :—

" His style is clear, unaffected, and harmonious, displaying at the same time great learning, matured science, and intimate knowledge of the hidden as well as the apparent nature of things; but above all, a certain fascination of expression unequalled by any other poet."

As a proof of the appreciation of his style by later poets, it may be said that it was not only imitated by succeeding poets for nearly one and a half century till the time of Bâbâ Figânî (see below); but at the same time his poems were made the subject of *tâdîm* (the insertion of the verses of another in one's own poems) by most of the well-known poets, among whom Jâmi, the last great classic poet of Persia, may be cited as an example. A copy in which the poems of Hâfiż have been converted into *mukhammas* by a poet 'Ali, is noticed in Sprenger, Oude Cat. p. 415.

Thanks to the persevering research of Mr. Browne, three hemistiches of Sa'dî have been found in the *dîwân* of Hâfiż (see Browne's History of Persia, vol. ii., pp. 538-39). These hemistiches of Sa'dî are not very well known to all; nor does Hâfiż admit that he took them from Sa'dî. Mr. Browne says that if Hâfiż was of opinion that in quoting the verses of so great a poet as Sa'dî, it was not necessary to mention his name, it is only a further proof of the great popularity of Sa'dî. But my opinion differs from that of Mr. Browne to some extent. Hâfiż, it seems to me, intended to show that his hemistiches (instead of Sa'dî's) make the verses of Sa'dî more fascinating, more polished and more poetic. For instance, the second part of the following verse of Sa'dî (quoted by Mr. Browne),

بدم گفتی و خرمدم حفاك الله نکو گفتی
مسکم خواندی و خرمدم جزاک الله کرم کردي

is thus changed by Hâfiż with a marked improvement—

بدم گشتی و خرمدم حفاك الله نکو گشتی
جواب تلخ میزید لب لعل شکر خا را

Daulat Shâh, p. 305, with his usual inaccuracy, places Hâfiż's death in A.H. 794 = A.D. 1391, and mentions an interview of the poet with Timûr as having taken place after the conquest of Fârs by the latter and the death of Shâh Mansûr in A.H. 795 = A.D. 1392.

According to Gulandâm, Hâfiż died in A.H. 791 = A.D. 1388—a date which is expressed by the words *حافظ خواجہ مصلی* in the following versified chronogram, which, according to trustworthy authorities, is engraved on the poet's tombstone:—

چراغ اهل معنی خواجه حافظ
که شمعی بود از نور تجلی

چو در خاک مصلی ساخت منزل
بجو تاریخش از خاک مصلی

This date has been adopted by the authors of the *Riyâd-us-Shu'arâ*, fol. 101^b; *Majma'ul Fusahâ* (*loc. cit.*) and *Miftâh-ut-Tawârikh*, p. 156. Jâmi in his *Nafahât* (*loc. cit.*), followed by the authors of the *Majâlis-ul-'Ush-shâq*, fol. 129^a; *Habib-us-Siyar*, vol. iii., Juz 2, p. 47; *Hâj. Khal.*, vol. iii., p. 272; *Haft Iqlîm*, fol. 67^b and *Nashâtar-i-'Ishq*, fol. 481, places the poet's death in A.H. 792 = A.D. 1389.

Most of the biographers who accept the second date, A.H. 792, give, in support, the following chronogram (also quoted in Rieu, p. 628)—

بسال با و خاد و دال ابجد
ذ روز هجرت میهمون محمد
بسوی جنت اعلی روان شد
خرید عهد شمس الدین محمد

For further notices on the poet's life and his poems see *Majma'un-Nafâ'is*, fol. 114^b; *Khazâna-i-'Âmirah*, fol. 135^a; *Makhzan-ul-Garâ'ib*, fol. 176; *Âtash Kadâh*, p. 355; *Suhuf-i-Ibrâhim*, fol. 211^a; Ouseley, Biographical Notices, pp. 23–42; Sprenger, Oude Cat., p. 415; Rieu, ii., pp. 627–631; Rieu Suppl., Nos. 267–75; Ethé, Bodl. Lib. Cat., Nos. 815–853; Ethé, Ind. Office Lib. Cat., Nos. 1246–1274; Browne's Camb. Univ. Lib. Cat., pp. 346–351; G. Flügel, i., p. 551; Rosen, Pers. MSS., pp. 205–209; J. Aumer, p. 23; Cat. des MSS. et Xylographes, p. 362; Cat. Codd. Or. Lugd. Bat., ii., p. 118; A. F. Mehren, p. 38. See also Defremery in Journal, Asiat. ii., 1858, pp. 406–425; S. Robinson, Persian Poetry, 1883, p. 385; Encyclopaedia Brit., vol. xi., p. 367; Wilberforce Clarke's Preface to the translation of Hafiz, vol. i., and Quarterly Review, 1892, Jan., pp. 32–62.

Text Editions.—Calcutta, Fort William, 1791; reprinted, 1826; Text with Südi's Turkish Commentary was edited by Brockhaus in 1854; by Rosenzweig, with a German metrical translation, 3 volumes, Vienna, 1858, 1863 and 1864; with Commentary by Fath 'Ali, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Sâdiq 'Ali, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay, 1828, 1841 and 1883, besides A.H. 1267 and 1277; Cwanpur, 1831; Bulak, A.H. 1250, 1256 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1209 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and

1883; Lahore, 1888. The *Diwân* of Hâfiż has been translated into German prose by Hammer Tübingen, 1812; in English prose by Wilberforce Clarke, with notes and commentary, in 2 vols., London, 1891.

Select poems have been translated:—Into Latin, by Meninski, Vienna, 1680; T. Hyde, Oxford, 1767; Revisky in “*Specimina Poeseos Persicae*,” Vienna, 1771; into German by Wahl, in “*Neue Arabische Anthologie*,” Leipzig, 1791, pp. 46–74; Daumer, Hamburg, 1846, Nürnberg, 1852; Nesselmann, Berlin, 1865; Bodenstedt, Berlin, 1877; into French, by W. Jones, *Works*, vol. 5, London, 1799; into English, by J. Richardson, London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787; W. Jones in *Asiatic Researches*, vol. 3, 1792, and in his “*Works*,” vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in “*Persian Miscellanies*,” London, 1795, and “*Oriental Collections*,” vols. 1–3, London, 1797–1800; J. Hindley, 1800; S. Robinson, *A Century of Ghazals in Prose*, London, 1873; H. Bicknell, *Selections*, London, 1875; E. H. Palmer, *Song of the Reed*, etc., London, 1876; W. H. Lowe, Cambridge, 1878; E. P. Evans, in “*Atlantic Monthly*,” 1884. An unknown ode by Hâfiż has been published by H. Blochmann, in *Journal Asiat. Society of Bengal*, vol. 46, p. 237, Calcutta, 1877; the مساقی خامہ has appeared in English translation, in “*New Asiatic Miscellany*,” vol. i., p. 327, Calcutta, 1879, and by Gulchin in *Asiatic Journal*, vol. 4, pp. 113, 215 and 550; a poem of Hâfiż in German translation by Rückert has been published by E. Bayer in *Magazin für die Litt. des Inn- und Auslandes*, Berlin, 1890, pp. 293–295; (Ethé, India Office Lib. Cat., No. 1246).

The tomb of Hâfiż is placed at the foot of a cypress tree which is said to have been planted by himself. The place is known as Hâfiżiyah after the poet's name, and is at a distance of two miles north-east of Shirâz. The beautiful stream Ruknî, so celebrated by the bard, runs close by the garden, and the Masjid of Muṣallâ lies about a quarter of a mile west of the tomb.

Sultân Abul Qâsim Bâbar, after conquering Shirâz (A.H. 856 = A.D. 1452), visited the tomb of Hâfiż, and his Wazir Maulânâ Muhammâd Mu'ammâ'i erected a handsome monument over the tomb of the poet. In A.H. 1226 = A.D. 1811 Wakil Karîm Khân Zand placed on the tomb a slab of the finest alabaster, having sculptured on it, in beautiful Nasta'liq character, two odes from the poet's diwân, one of which begins with the line:—

مزدہ وصل تو کو کز مر جان بر خیزم
طائر قدسم وا زدام جهان بر خیزم

He also built a fine pavilion with apartments for the Mullâs and the Darwishes who attend the tomb. In this hall a superb copy of the

poet's *dīwān* was placed open for perusal. In front of the apartment is a fine fountain of pure water, and the garden is beautifully ornamented with cypress trees of great size and age.

Contents of the *dīwān* :—

fol. 1^a-171^b. *Gāzals*, beginning as usual :—

اَلَا يَا اِيَّهَا السَّابِقِي اَدْرِكَ مَا وَنَوْلَهَا
كَهْ عَمَقَ آمَانَ نَمُودَ اُولَى اِفْتَادَ مِشْكَهَا

fol. 172^a-177^b. *Qasidas* (five in all), beginning :—

مَشْدُ حَرَصَهُ زَمِينٍ چُوبَسَاطَ اَرْمَ جَوَان

fol. 178^a-180^a. *Tarkib-bands* (six in all), beginning :—

سَاقِي اَكْرَمَتْ هَوَى الْخَ

fol. 180^a. *Mukhammasāt*, beginning :—

دَرْ عَشْقَ تَوَايِ صَنْمَ چَنَام

fol. 181^b-187^b. *Qit'as* (thirty-seven in all), beginning :—

دَلْ مَنَهُ بَرْ دِينِي وَ اَمْبَابَ الْخَ

fol. 187^b-193^b. *Maṣnawis* (five in all), beginning :—

سَرْ فَتَنَهُ دَارَدَ الْخَ

The fifth *Maṣnawi* beginning with the line

هَرَكَهْ آمَدَ دَرْ جَهَانَ الْخَ

breaks off with the third line, and the remaining folios containing seventy-two *Rubā'is* are supplied in a modern hand.

The first and the last seven folios are supplied in a later hand.

fol. 60 is left blank.

fol. 25^b and 137^a contain beautiful illustrations of a fine Persian style.

The MS. bears on the flyleaf at the end the following seals and signatures :—

I.

سُلَطَانُ حَسَنِ بْنِ قَرَاءِ شَعْبَانَ مَسْنَهُ تَحْوِيلِ سَهِيلِ مَشْدُ

II.

كمترین خانه زادان عرض دید ^۸ منه جلوس والا



III.

هفدهم ماه جمادی الثاني ^{۳۱} منه عرض دیده تحويل محمد باقر شد

IV.

۱۷ جمادی الثاني ^{۳۱} منه تحويل محمد باقر شد

V.

۲ ربیع الآخر ^۸ منه تحويل محافظ خان شد

VI.

۱۷ ذی القعده ^{۳۹} منه عرض دیده شد العبد عبد الله چلهی

VII.

۱۴ محرم منه ^{۱۳} عرض دیده تحويل سهیل شد

This copy is written in a beautiful perfect Nasta'liq by some distinguished calligrapher apparently in the ninth century.

It was presented to this library by Nawwâb Subhân Ullah Khân of Gûrakhpûr, a great patron of learning.

No. 152.

fol. 153; lines 15; size $9\frac{1}{4} \times 5\frac{1}{2}$; 6 x 3.

The same.

A beautiful copy of the *diwân* of Hâfiż.
Beginning as usual:—

الا يا ايها الساقی ادر کاما و ناولها الخ

This copy contains only one *Masnawî* on fol. 147^a; beginning as in Ethé, India Office Lib. Cat., Nos. 1246 and 1249, where it is styled as *مساقی نامه*:—

بیا ساقی آن می که حال آورد
کرامت فراید کمال آورد

The *Masnawî* is followed by a *Qâsidah* on fol. 148^a; beginning as in Ethé, Bodl. Lib. Cat., No. 828:—

جوزا محر نهاد حمایل برابر
یعنی خلام شاهم و موگند میخورم

fol. 149^a: *Qitâ'as*; beginning:—

شنه از دامستان عشق شور انگیز مامست
آن هنکایتها که از فرهاد و شیرین کرده اند

fol. 150^b: *Rubâ'is*; beginning:—

من حاصل عمر خود ندانم جز خم
در عشق تو باد خود ندارم جز خم
یاک همدم دمساز ندارم نفسی
یاک موئس خدھوار ندارم جز خم

The *Rubâ'is* are twenty-seven in number.

This copy of the *diwân*, as well as the preceding one, varies considerably from other copies, and does not contain all the poems which are nowadays attributed to Hâfiż.

Written in a firm and beautiful Nasta'liq, within gold borders, with a beautifully illuminated double-page 'unwâن.

Dated A.H. 971.

Scribe میرک

No. 153.

fol. 262 ; lines 14 ; size 8 x 5 ; 6 x 8 $\frac{1}{4}$.

The same.

The diwân of Hâfiż with the preface of Gulandâm.

Beginning :—

حمد یهد و ثنای بیعد و مسماں یقیام حضرت خداوندیرا
که جمیع دیوان الح

In the preface Muḥammad Gulandâm, who calls himself a friend of the poet, after lavishing praise on the excellence of the poetry of Hâfiż, which he says was equally admired by kings and Sūfis, states that he requested Hâfiż several times to collect his poems into a diwân, but as Hâfiż was always busy in giving lectures upon the Qur'ân, in writing glosses to the Kashshâf and the Miftâh and in studying the Maṭâli' and the Miṣbâh, he paid very little attention to Gulandâm's request. At last, on the poet's death in A.H. 791, Gulandâm took the task of collecting the diwân upon himself. Gulandâm further adds that he often held converse with Hâfiż in the lecture-room of Maulâna Qiwâm-ud-Din 'Abd Ullâh (an eminent doctor of Shirâz, d. A.H. 772 = A.D. 1370).

The Bombay edition of the diwân contains the above preface.

Contents of the diwân :—

fol. 1^b. Preface.

fol. 7^b. Qâsidas, seven in number ; beginning :—

پس از حمد خداوندی که بی شبست و بی همتا
ثنا و نعت پیغمبر کنم از جان و دل انها

The Qâsidah on fol. 148^a in the preceding copy beginning with the line جوڑا سصر نہاد حمایل برایرم الح is found on fol. 11^a in this copy.

fol. 17^b. Ĝazals. Beginning :—

الا یا ایها الساقی ادر کاما و ناولها الح

fol. 230^b. A Maṣnawī. Beginning as in Ethé, Bodl. Lib. Cat., No. 826, etc.:—

الا اي آهوي وحشی کجائي الـ

fol. 232^a. Three Maṣnawis styled here as ساقی نامه. Beginning:—

سر فتنه دارد دگر روزگار الـ

Of. Ethé, India Office Lib. Cat., No. 1246.

fol. 236^a. مغنى نامه Beginning as in Ethé, Bodl. Lib. Cat., No. 838:—

بیا ماقی از باده پر کن بطی

مغنى کجائي بزن بربطی

fol. 239^b. ترجیع بند. Beginning as in Rieu Suppl., p. 271, and Ethé, Bodl. Lib. Cat., No. 816:—

ای داده بیاد دوستداری الـ

fol. 244^a. مخمس. Beginning as in Ethé, India Office Lib. Cat., No. 1246:—

در عشق تو اي صنم چنانم الـ

fol. 245^a. مقطعاوت. Beginning:—

تونیک و بد خویش از خود پرمن

چرا دیگری باشد محتسب

fol. 254^b. Rubā'is, in alphabetical order, beginning:—

ای دوست که برده دل از دمت مرا

در پای فراق کرده پست مرا

The following note on fol. 1^a suggests that this valuable copy once belonged to the library of Sultan Muhammad Qutb Shâh, of Golconda, who succeeded Muhammad Quli Shâh in A.H. 1020 = A.D. 1611.

دیوان خواجه حافظ تمام شد در کتابخانه حامره بخط محمد
حسن کاتب بتاریخ اوایل ماه جمادی ۱۰۳۳^م در دار السلطنت
حیدر آباد ... الفالص لعلة مسلطان محمد قطب شاه

A seal of this king is fixed below the note.

Written in fine clear Nasta'liq, on blue paper, within gold borders, with a double-page 'unwān' at the beginning. The headings are written in white on gilt grounds.

No. 154.

fol. 214; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The same

Another copy of the diwān of Hāfiẓ without the preface.

Beginning:—

الا يا ایها السافی ادر کاماً و ناویها آن

fol. 194^a. Two Maṣnawis, the first beginning as in the preceding copy:—

الا اي آهري وحشی کجائي آن

The second begins thus on fol. 195^b:—

مر فتنه دارد دگر روزگار آن

fol. 202^a. مقطعات. The first of these Qit'as begins as in Ethé, Bodl. Lib. Cat., No. 286, and Ethé, India Office Lib. Cat., No. 1259:—

ذ ماهه گر گهر پاک دائمتی در اصل آن

Some Qit'as giving the date of death of several contemporaries of Hāfiẓ are found here, such as:—

On fol. 202^b a Qit'ah giving the date of Tūrān Shāh's death, 21st of Šafar, A.H. 787, conveyed by the words میل بهشت. This is evidently Khwājah Tūrān Shāh, surnamed Jalāl-ud-Dīn, who was the Wazir of Shāh Shujā', the patron of Hāfiẓ.

On fol. 204^a another Qit'ah bearing the date of death of Bahā-ud-Dīn in A.H. 782 expressed by the words قرب طاقت. This Bahā-ud-Dīn was a celebrated Qādi of Shirāz during the reign of 'Shāh Shujā'.

On fol. 208^b a Qit'ah giving Majd-ud-Dīn Ismā'il's death in A.H. 756 contained in the words رحمت حق. This man was also a distinguished Qādi of Shirāz.

Then begin the Rubâ'is, which are forty-two in number; beginning of the first Rubâ'i as in Ethé, Bodl. Lib. Cat., No. 834:—

امشب ذ خفت میان خون خواهم خفت
وز بستر حافظت برون خواهم خفت

Written in a bold and clear Nasta'liq, within gold ruled borders, with an illuminated frontispiece.

Dated, Ahmâdâbâd, 26th Muharram, A.H. 1034.

Scribe محمد حسین انجر

Presented by
Shâh Ahmad Ullâh of Gâzipur.

No. 155.

fol. 206; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$, $5 \times 2\frac{1}{2}$.

The same.

Another copy of the diwân of Hâfiż.

Contents:—

fol. 1^b. Gulandam's preface, beginning as usual.

fol. 5^b. Qâṣidas, beginning:—

شد عرصه ذمین چو بساط ادم جوان آخ

fol. 15^b. Gâzals, beginning as usual:—

الا يا ایها السافی ادر کاما و ناولها آخ

fol. 184^b. Another series of Qâṣidas, beginning:—

دارای جهان نصرت دین خسرو کامل آخ

fol. 185^b. Muqâṭṭâ'ât, beginning:—

صاقیا پیمانه ہر کن زانکه صاحب مجلس امست آخ

fol. 189^b. Maṣnawî, beginning:—

الا اي آھوی وحشی کجائي آخ

fol. 195^a. Another series of Ġazals, beginning:—

دیدم بخواب خوش که چو ماهی برامدی آخ

fol. 197^a. Rubā'is, seventy in number, beginning:—

گفتی که ترا شوم مدار اندیشه آخ

Written at Shīrāz, in a fair Nasta'liq, within gold-ruled borders.
Not dated, probably 16th century.

Presented by
Khurshid Nawāb of Patna.

No. 156.

fol. 245 ; lines 18 ; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

Another copy of the diwān of Hāfiẓ.

Contents:—

fol. 1^b. Ġazals, beginning as usual.

fol. 218^a. Qasidas, beginning:—

جوزا سهر نهاد حمایل برابر آخ

fol. 220^a. Maṣnawī, beginning:—

الا اي آهوي وحشی کجائي آخ

fol. 226^b. Another series of Ġazals, beginning:—

اي داده بیاد دومتداری آخ

fol. 228^b. Another series of Qasidas, beginning:—

ماهي چو تو آمسان ندارد آخ

fol. 230^b. Mukhammasāt, beginning as in Ethé, Ind. Office Lib.
Cat., No. 1246:—

در هجر تو اي صنم چنانم آخ

fol. 232^a. Muqattâ'ât, beginning :—

ذ خواب مستی دوشین چو چشم بکشودم آن

fol. 239^b. Rubâ'is, forty-six in number, beginning :—

مردی ز کبندۀ در خیبر پرمن

اسرار کرم ز خواجه قنبر پرمن

The MS. breaks off with the first line of a Rubâ'i

تا حکم قضای آسمانی باشد

کار تو همیشه کامرانی باشد

but some artful modern hand has tried to make the MS. look complete by repeating a Rubâ'i and finishing the copy by adding a false colophon, dated 15th Sha'bân without giving the year.

Written in a clear Nasta'lîq, within gold-ruled borders, with a decorated heading in the beginning.

Apparently 16th century.

No. 157.

fol. 314; lines 14; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

A copy of the diwân-i-Hâfiż, with a short glossary of the diwân in the end.

Contents :—

fol. 1^a. Gulandâm's preface, beginning as usual.

fol. 7^a. A Qâṣîdah in praise of 'Alî bin Abû Tâlib, not found in any other copy ; beginning :—

آن گلین باخ وفا آنسرو بستان صفا
خورشید برج ارتضی یعنی علی مرتضی
مقصود امر کن فکان مطلوب اسم جسم و جان
مفتی درمن انس و جان معنی حرف انما

درج ولایت را صدف برج امامت را شرف
شاه عرب ماه نجف چابک موار لا فتی

fol. 8^b. One Musaddas in praise of Imām Shāh-i-Khurasān, beginning as in Ethé, Bodl. Lib. Cat., No. 838 :—

ذوش بودم در طواف روضه خیر الانام
شاه سلطان خرامان آن امام این الامام

fol. 12^b. A Qasidah in praise of Abū Ishaq, beginning as in Ethé, Bodl. Lib. Cat., Nos. 826 and 836 :—

سفیده دم که صبا بوی گلستان گیرد
چمن ذ لطف هوا نکته بر چنان گیرد

fol. 14^a. A Qasidah in praise of Shāh Shujā', beginning :

شد عرصه زمین چو بهشت برین جوان
از پرتو معادن شاه چهان متعان

fol. 17^a. A Qasidah, beginning as in Rieu Suppl., No. 267, with a slight difference :—

پس از حمد خداوندی که بی شبیست و بی همتا
ثنا و نعمت پیغمبر کنم از جان و دل انشا

fol. 18^b. Qasidas in praise of 'Ali bin Abū Tālib. The verses of the first Qasidah begin with the successive letters of the alphabet. It runs thus :—

الف آن اولیای دین پرور
قاضی شرع و مفتی منبر
بی بیازم بیازوان علی
کو بکند ام است قلعه خیر

The second Qasidah begins on fol. 20^a as in Ethé, Bodl. Lib. Cat., No. 830 :—

مقدوري که ذ آثار صنع کرد اظهار آخ

The Qasidah beginning with the line جوزا سهر نهاده is found here on fol. 22^b.

fol. 24^a. A Qit'ah in which it is said that the diwân of Hâfiż consists of eight thousand verses :—

کردیم شمار بیست بیت
شد هشت هزار بشنو از من

fol. 24^b-25^a. Qit'as. Most of these Qit'as give the dates of the death of the same persons mentioned in No. 154 above.

fol. 26^a. Ğazals, beginning as usual :—

الا يا ایها الساقی ادر کاماً و ناولها اللّٰه

fol. 266^b. Maşnawîs, including Nâme.

fol. 280^a. Muqâṭṭâ'ât.

fol. 280^b-291^a. Qit'as bearing the dates of the death of several persons, such as: Khwâjah Fâth Ullâh, Khwâjah Tâhir, Abû Ishâq, Tûrân Shah, Qiwâm-ud-Dîn, and Bahâ-ud-Dîn.

fol. 291^a-293^b. Several beautiful تضمین on some of the Ğazals of Hâfiż in the form of Mukhammas. The first begins thus :—

اگر خواهی که بکشاید ترا قفل در دلها
کلید خود بکن بیومسته خاموشی بمحفلها
منادی میزند هر صبح در بستان حنادلها
الا يا ایها الساقی ادر کاماً و ناولها
که حشق آمان نمود اول ولی افتاد مشکلها

fol. 294^a. Rubâ'is, beginning :—

در آرزوی یومن و کنارست مردم اللّٰه

The Rubâ'is in this copy are one hundred and thirty-one in number, much more than in any other copy.

fol. 308^a. فرهنگ دیوان حافظ. A very short glossary of the diwân.

Beginning :—

بر رای خرد مندان و ارباب عرفان و اصحاب وجدان پوشیده
تماند اللّٰه

The author of this glossary, who does not mention his name, gives the meanings of the words used in the diwân in mystical senses.

The glossary itself begins on fol. 309^a with the word اخراج and ends with the word هجر.

It is divided into three parts, viz., مقدمه (fol. 309^a), توسط (fol. 311^b), and خاتمه (fol. 313^b). The words explained are in alphabetical order.

It is worth noticing that this copy of the diwân contains about two hundred and four Rubâ'is of the celebrated Khayyâm of Nîshâpûr. They run from foll. 27^b-109^a, and are written in a minute Nasta'lîq on both sides of the last verse of each of the Gazals of Hâfiż.

The last quatrain of Khayyâm found here runs thus:—

گر می نهوری طعنه مزن مستانرا
ور توبه دهد توبه کنم بزدانرا
تو خن برین کنی که من می نخورم
صد کار میکنی که می غلامست آنرا

fol. 28^b, 31^b, 34^b, 37^a, 42^a, 43^b, 45^b, 48^b, 50^b, 53^a, 55^b, 58^a, 68^b, 71^a, 74^b, 77^b, 85^a, 88^a, 94^b, 97^b, 98^a, 99^b, 104^b, 106^b, 108^a, 113^b, 115^b, 117^a, 118^a, 119^b, 122^a, 123^b, 129^b, 131^b, 133^a, 138^a, 141^b, 144^a, 151^a, 154^a, 155^b, 158^b, 160^b, 162^a, 164^a, 167^b, 169^b, 172^b, 175^b, 181^b, 184^a, 185^a, 189^b, 191^a, 204^b, 214^a, 222^b, 226^a, 227^a, 233^a, 236^b, 237^b, 248^b, 258^b, 261^a, and 264^b contain beautiful illustrations in the Indian style.

fol. 1^b, 2^a, 25^b, 26^a, 307^b, 308^a contain full-page flower-plants.

Written in fine, clear Nasta'lîq, within gold borders, with a double-page 'unwân at the beginning. The headings are sumptuously adorned throughout.

Not dated, apparently 17th century.

No. 158.

fol. 172; lines 12; size $4\frac{1}{4} \times 2\frac{3}{4}$; $3 \times 1\frac{1}{2}$.

The same.

A beautiful copy of the diwân of Hâfiż, containing Gazals, Muqattâ'ât, and Rubâ'is only:—

fol. 1^b. Gazals.

fol. 169^b. Muqatta'at, begin thus:—

چو دو نان درین خاکدان دنی

ذ اهر دو نان از چه مضطرب

This Qita'h agrees with the one on fol. 287^b of the preceding copy, but the arrangement of verses is different there. It begins there:—

ذ بد دور باش و به نیکی گرای

مکن عمر ضایع به لهو و لعب

agreeing with the third line here.

fol. 170^b. Rubâ'i, begin:—

چون خنجه گل قره به پرداز شود

لرگس بهوای می قلح ماز شود

The colophon says that this copy was written by one Hasan, a servant of Syyid Zayn-ud-Din 'Ali Khan Bahadur Firuz Jang, Nawwâb Nâzim of Bengal (succeeded in 1810), and completed on the 14th Safar, A.H. 1230.

Written in a beautiful minute Shafi'a, within gold and coloured borders, with a small decorated heading in the beginning. The first sixty-six folios are decorated with floral designs in gold on the margin.

No. 159.

fol. 140; lines 19; size 9½ × 6½; 7 × 4.

شرح دیوان حافظ

SHARH-I-DÎWÂN-I-HÂFIZ.

A commentary on the diwân of Hâfiż.
Begins:—

حمد حق و نعمت مصطفی را

از دل بزیان رسانده اول

بی دعوی فضل ولاف و دالش
ابن شرح رقم نمود افضل

The name of the commentator, Afḍal, occurs only in the above opening lines. He is probably the Afḍal of Ilāhābād who wrote the *Ḥil Mīshwī*, a commentary on the *Masnawī* (see No. 78 above), and to this the commentator refers in his present work on fol. 12^b:—

و بعضی هارحان مشنوي در بعضی مواضع بیان مراد باطنی
نموده چنانکه در حل مشنوي لقل کرده ام

The colophon quoted below also gives this name.

It appears from the concluding lines of this commentary that the author has also left a commentary on the *Qirān-us-Sa'dayn*.

پشکر خداوند رام مخن
که از فضل از بهره جان من
شد از شرح دیوان حافظ چنان
که نتوانم آوردن الدربیان
بدان بهره چون ذمت فکرت زدم
پشرح قرآن دو سعد آمدم

The following quotation from the introduction (مقدمة) will give an idea of the importance of the commentary:—

باید دانست که اشکال ایيات واقعه دیوان خواجه حافظ پسند
وجه است و تفصیل آن وجوه آنکه بعضی ازان ایيات ازان قسم
است که معنی شعری آنها بسبب خموض عبارت فارسی باسانی
بر نمی آید پس رفع آن خموض باید کرد و بعضی ازان قسم که
معنی شعری بعبارت عربی مودی شده پس ترجمه آن باید
نوشت و بعضی ازان قسم که معنی شعری آن موقوف است بر
فصله پس ذکر آن قضیه باید نمود و بعضی ازان قسم که اگر چه
معانی آنها ظاهر است اما دران معانی اختلاف واقع شده

پس بیان مطلب آن ابیات بتفصیل باید نمود تا هر چه حق باشد
مقرر گردد و بعضی از آن قسم که درمیان معالی آنها و میان
مسئل شریعت یا طریقت یا حقیقت تطبیق میسر نمی آید
مگر بصرف الفاظ آن ابیات از ظواهر آن الفاظ بس حرف آن
الفاظ از ظواهر آنها بسوی الفاظ خفیه که تطبیق مذکور بدان
حرف میسر آید باید نمود الحمد لله

The *مقدمة* is followed by an explanation of phrases and mystical words used in the *diwân* of Hâfiż, such as: *رَلْف*, *خَال*, *سَاقِي*, *بُوْسَه* and *مَعْشُوقٌ*, etc., etc., and the commentator quotes *Mustalâhât-us-Shu'arâ* and *Sharh-i-Gulshan-i-Râz* and others as his authorities.

full 13^b-18^a. Some detached verses from the diwān, after which begins the explanation.

Written in a careless Nasta'liq.

Not dated, apparently 18th century.

The colophon :—

تمام شد نسخه شرح دیوان خواجه حافظ من تصویف . . .
شمس العارفین . . . شیخ محمد افضل الله ابادی قدس سرہ
الغیریز . . . از دست فیض الله تحریر یافت

No. 160.

fol. 104; lines 27-29; size $10\frac{3}{4} \times 6\frac{1}{2}$; $9 \times 5\frac{1}{4}$.

شرح دیوان حافظ

SHARH-I-DÎWÂN-I-HÂFIZ.

A defective copy of a commentary on the *diwan* of Hâfiż by one Sayf-ud-Dîn Abul Hasan 'Abdur Rahmân with the *Takhallus Khatmi*

میف الدین ابو العس عبد الرحمن المتكلص بفتحی
A.H. 1126. The name of the commentator occurs throughout and the date of compilation is found on fol. 99^a.

A few folios are missing at the beginning, and the MS. opens with the commentary on the following lines of the first Ġazal of the diwān—

همه کارم ز خود کامی به بد نامی کشید اخیر—نهان کی
ماند آنچ

حضوری گر همی خواهی ازو خافل مشو حافظ—آنچ
متی شرطیه امست بمعنی هرگاه و کلمه ما زایده امست تلق فعل
مضارع مخاطب معلوم امست آنچ

The commentator at first explains the meanings of the words and phrases, with their grammatical relations, and then proceeds to give an elaborate explanation of the verses, illustrating by quotations from the Qur'ān, the traditions and other great authors and poets. In several places the commentator has put possible difficulties in the form of questions (*مسوال*), explaining them satisfactorily in the form of answers (*جواب*).

مید فخر الدین
علی بن مید محمد فاضل

Not dated, apparently 18th century.

No. 161.

foll. 210; lines 17 (centre column); 30 (marginal column);
size $10\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

Another defective commentary on the Diwān-i-Hāfiż.
The name of the author is not found anywhere, as many folios are missing from the beginning.

The MS. opens with the first line of a Ġazal ending in,

اً اي طوطی گویای امرار
مبادا خالیت شکر ز منثار

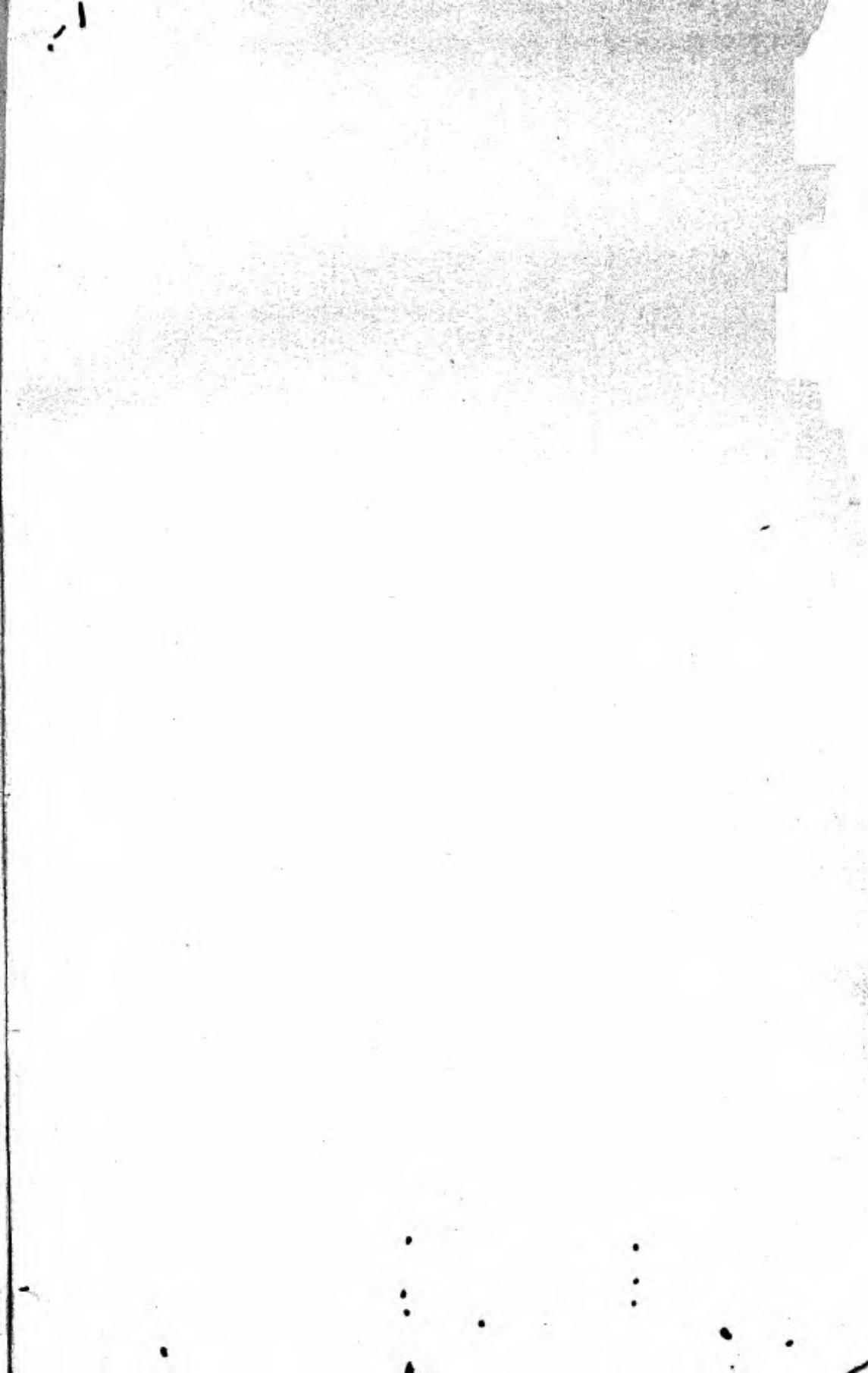
الا کلمه تنبیه ام است در پارمی بجهت التمام نیز آمده است
وطوی در حرف صوفیه صافیه نفس ناطقه را گویند الح

In some places difficult words and phrases are explained. The explanations of verses, though short, are of a learned and a decidedly Sufic character. References to the *Istilâhât* of Mir Sayyid 'Ali Hamâdânî and *Farhang-i-Lugât* are given in many places.

Written in an ordinary Indian Nasta'liq.

Not dated, apparently 18th century.

END OF VOL. I.





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